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For the Panoplist.

DOES THE SCRIPTURE PRESCRIBE THE EXACT AND EXCLUSIVE
FORM OF CHURCH GOVERNMENT?

THE inquiry is, what does the New Testament teach respecting church government? Christ says to Peter, (Mat. xvi, 19,) "*I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.*" This was not an actual commission; but a promise of one, which was soon to be granted. Just before his ascension to heaven, he fulfilled the promise. He came to the eleven, and said, "All power is given unto me in heaven and in earth: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world." In this commission, Peter had no preeminence above his fellow apostles. Christ had before charged them all, "Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren." By this commission they were entrusted with the keys of the church. Authority was given them to teach all things whatsoever he had commanded.

Thus the apostles became the legal successors of Christ. But this privilege was not given to them exclusively. They could not execute the whole of the commission. Nor could their ministry continue to the end of the world. They must therefore have successors. This, though implied in their commission, is not definitely prescribed. The only duties mentioned are teaching and baptism.—Shall every other object be neglected? Shall the church be scattered on the mountains, and left to the mercy of every assailant? Shall the precious plants of Zion be left to wither and die, having none to water them? If not, who shall occupy the places of the apostles, when death shall arrest them? The answer is easy. Christ did not intend to prescribe every particular duty. He gave his immediate successors the keys of the kingdom of heaven, and discretion to use them. His previous instruction was to be their general guide; the good of the church their ruling motive. When converts were multiplied, the number of teachers was increased. To make a division of labor, and more fully to dispense the bread of life, elders were ordained in every city. But no intimation is given, that these elders were in office inferior to the apostles;

though their duties were more definite. To diminish the avocations of those who preached the Gospel, deacons were appointed to take the oversight of secular concerns.—Paul says to the Ephesians, “When he ascended up on high,—he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Neither the peculiar duty of these officers, the mode of their introduction, nor the term of their continuance, is mentioned. To the Corinthians, (xii, 28,) Paul says, “God hath set some in the church, first, apostles; secondly prophets; thirdly teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.” Some of these offices and gifts have not existed in any church, since the days of the apostles. Must we then conclude the church has ceased to exist? No; not from this circumstance; for Christ never intended those offices should continue, after they ceased to be necessary.—The Scripture nowhere prescribes the number of offices necessary in the church, nor the exclusive duties of any. Paul, writing to Timothy and to Titus, makes no distinction between bishops and elders; but requires the same qualifications for each. Peter and John, who were primitive disciples, call themselves elders. It is therefore certain, the Scripture makes no exclusive prescriptions with regard to *officers* in the church.

On the subject of church discipline, a passage in the xviii of Matthew, is the most explicit of any in the New Testament. That appears to be of universal obligation —(verse 15.) “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother.” This verse is free from every obscurity. It cannot be misunderstood. “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.” This is also plain. The witnesses were to aid in the attempt to reclaim the offender.—“And if he shall neglect to hear them, tell it unto the church.” The word rendered church, is indefinite. If we consider the state of Christians, both at the time this precept was given, and for some time after the ascension of Christ, we shall find it affords no ground of argument for any precise form of church government. The church was not then gathered into any permanent form. But suppose it had existed in the form of an independent church — In every such church, those, who assemble at any regular meeting, act for the whole; and are considered as authorised to transact all business. The object of this precept appears to have been to promote harmony and uprightness in the church. The execution of the precept requires the exercise of wisdom. If this wisdom is exercised by the church individually, in a body, or by its agents, is not the object accomplished? Will any say, every individual of the church must speak, before the offender can hear the church? The scripture affords no such precept, nor is an example found in any church of God.

The passage, 1 Cor. 5th, is nearly parallel with the one just considered. It exhibits no new principle; prescribes no form of church government.

From the Scripture already considered, an obvious conclusion arises, viz. the church is one body, but the members are numerous,

and their offices different. Love to God and love to men are the only fundamental laws. With these is connected the precept, "Let all things be done decently and in order." All attempts to establish the exclusive rights of churches, bishops, and elders, have yielded only bitter fruit. The Scripture presents before us one object. *Zion is to be built up. The means are various.* T. S.

For the Panoplist.

ON CONFESSION OF SIN.

Why should the pardoned sinner continue to confess his sin, and ask forgiveness?

A wise parent withholds his favor from a beloved, child who has offended him, until that child asks his forgiveness. And this is not only perfectly consistent with the tenderest parental affection, but is one of the highest proofs of such affection. Now, it is far more reasonable that we should ask forgiveness of our Heavenly Father, inasmuch as he infinitely surpasses in excellence and benignity any earthly parent. Besides, the divine direction on this subject is, "Ask and ye shall receive, seek and ye shall find." To neglect, then, to ask the forgiveness of our sins, is to add to their number, by disobeying the command of God.

Our Savior taught his disciples to pray, "Forgive us *our sins*." There was nothing peculiar in their circumstances, or characters, to limit this instruction to them. Surely, "they were not sinners above all men." This direction, how to pray, is equally applicable to Christians in every period of the world. And not until our Savior's instructions have lost their efficacy, can the pardoned sinner cease to ask forgiveness.

The example of ancient saints, sheds abundant light on this subject; a light, too, which must put to the blush many, who are held in high estimation for their piety, or the elevated station which they fill in the church of Christ. Daniel prayed, "O Lord, the great and terrible God, we have sinned and committed iniquity, and have done wickedly, and have rebelled. O Lord, hear; O Lord, forgive; O Lord, hearken and do." That the Prophet included himself in these confessions and supplications, there cannot be the least doubt; for he adds, "whiles I was speaking and praying and confessing *my sin*, and the sins of my people, the man Gabriel, being caused to fly swiftly, touched me."

David prayed, "Have mercy upon me, O God.—Blot out my transgressions.—Wash me thoroughly from mine iniquity, and cleanse me from my sin.—I acknowledge my transgression, and my sin is ever before me.—Against thee, thee only, have I sinned.—Purge me with hyssop.—Blot out all my iniquities." This is the prayer of one who was eminent for his piety, and who often had sweet communion with his God. Again, "Remember not the sin of my youth, nor my transgressions." Here we have the example of David, for confessing not only our *daily* transgressions, but the sins of our past life. The Psalmist passed his early days in circumstances of great simplicity,

and yet, after his elevation to the throne of Israel, he prays, "Remember not the sin of my youth."

I might reason from the nature of the case. The Christian, while he continues in this world, is sanctified *only in part*. Consequently, he continues to sin. Now the Gospel, notwithstanding its infiniteness, does not free him from the obligations of the divine law, nor transform his sins into Christian graces. Far from it. But his obligations of gratitude to his Savior, his enlightened testimony to the excellence of the divine law, although its requisitions extend to the thoughts and affections of his heart, and his sweet experience, that the duties of religion are not irksome, but pleasant, all conspire to give his sins peculiar aggravation in the sight of God. To confess his sins, then, is to confess what is matter of fact, what is according to truth; and not to confess them, is to set himself in opposition to truth, and must sooner or later, draw down upon his head the displeasure of Him, who is of "purer eyes than to look on iniquity."

It may, perhaps, be urged in reply, that the Christian is sometimes favored with "the Spirit of adoption, whereby" he can "cry Abba, Father;" and that "perfect love" which "casteth out fear," and, therefore, he has no need of confessing his sins. But so far from feeling at such times, that this objection is well founded, he will find himself disposed to make the humblest confession, because, contrasted with the divine purity, he will "appear exceeding sinful."

Should it be further urged, that in the circumstances to which I have alluded, he will not feel any need of confessing his sins, I ask, does it follow, there is none? Has he ceased to sin? If not, no religious enjoyment, however great, can, in the least degree, diminish his obligations to confess his sins. Religious enjoyment an excuse for sin! Then Heaven itself may be full of sin!

The instruction of our Savior, the example of ancient saints, and the nature of the case, afford their united testimony, that the pardoned sinner, must continue, as long as he lives, to confess his sins and ask forgiveness.

For the Panoplist.

ON THE PROPAGATION OF CHRISTIANITY IN INDIA.

What are the principal obstacles to the prevalence of Christianity in the East Indies?

Among the chief obstacles, which may be termed peculiar, we notice, First, the fact, that civilization in India, has, for a long time, been in a retrograde motion. When a people begin to emerge from barbarism, and to make innovations in their laws and customs, the enlightened missionary may exert an important influence in improving their condition and character; but when, from the pride of ancient superiority, they disdain to be instructed, and at the same time, without a single effort to save themselves, are fast sinking to the lowest degradation, mental and moral,—they afford no stamina on which to operate. Who does not find it far less difficult, to remove those obstacles which oppose the stream in its course, than to oppose the stream itself, or give the resistless torrent a new and opposite direction?

Secondly. The native stupidity of the Hindoos. The Hindoos are said to have such a deficiency in physical power, and such an imbecility of mind, as render them timid and abject in the extreme, and passive enough to receive any vicious impression. Apathy of mind is perhaps the chief negative virtue, of which they can boast. Nothing but what is monstrous can excite them. Hence those wild extravagances, and amazing exploits, in the histories of their gods, compared with which, the miracles of Christianity, in their view, dwindle in insignificance. Hence the difficulty a missionary finds in awakening their attention to the doctrines and duties of Christianity. And hence too, the ten thousand interruptions they occasion him in the midst of his discourse, by proposing, with all the gravity due to more serious subjects, questions no less trifling than the following:—“How many times the size of the ant is an elephant?”—

Thirdly. The system of casts. The population of India is divided into four grand tribes, or orders, which are denominated casts. When any person has been guilty of neglecting or violating the immoral law of his religion, he then becomes an outcast from his tribe, and is subjected to a species of excommunication, which conveys to the mind of a Hindoo a sensation of vileness it is impossible for words to express. One, who has lost cast, is held in utter abomination.

From the four principal divisions, an immense number of subdivisions is derived, which may be called professional classes. Every individual is bound by law to follow the profession of his ancestors. In no case, can the son renounce the cast of his father, or take up a different profession. He would as soon think of changing the nature of a beast, as his own occupation or religion.

This distinction of cast, and this restriction to particular employments, while they blot out every generous and benevolent feeling of the soul, and exclude from the mind even the wish for exertion, are to be regarded as a grand obstacle to the moral and intellectual improvement of India.

Fourthly. The Bramhuncal system. The Bramhuns being the only persons, who are allowed to read and explain the sacred books, have, of course, acquired an ascendancy, which has the sanction of long established custom. No wonder, then, the Bramhuns vehemently oppose that Gospel, which is designed to terminate forever their authority, pleasures, means of support, and all they hold dear in the present or future world.

Fifthly. The system of religion. The horrid and bloody rites of the religion of Bramha, indurate the heart, and render the understanding inaccessible to moral instruction. Its numerous holidays, of which upwards of an hundred are recorded in the Hindoo calendar, perpetuate the spirit of superstition, make its inhuman practices familiar; and in this manner increase its malignity. Besides, it is in perfect accordance with all the propensities of a depraved heart. The shocking immoralities of the Hindoos are the fruits of their principles; and their principles are the fruits of their depravity. Here is action and reaction. Their character shaped by their religion, and their religion modified to correspond with their character. Hence we find no morality in their books; no morality in the examples or

instructions of their priests; none in their 330,000,000 gods; nor any thing in a single branch of their mythology, which does not tend infinitely more to debase than to elevate their character. When the crowd assemble before the temple, it is to enter upon orgies, which destroy every vestige of moral feeling, and which excite to every outrage upon virtue. Their objects of worship are themselves monsters of vice; all their religious institutions sanctify vice, and bear away the whole population of India into the very vortex of depravity and ruin. Their religion is indeed their calamity, for, like the great dragon of the Apocalypse, it casts forth a flood of impiety and corruption; and, like him, stands terrible in opposition to the holy influence of the Gospel.

Lastly. The doctrine of fate. It is an article of the Hindoo creed, that they are mere machines, and, of course, not accountable for their actions. This idea of fatality extends to a future life, and fixes their eternal destiny without any concern of theirs. Nearly allied to this, and equally pernicious, is the doctrine of transmigration, which teaches the Hindoos to consider all their crimes and calamities as having a necessary connexion with the circumstances of their existence in a previous state.

To fasten guilt on such consciences, is, therefore, next to impossible; and, even should the missionary succeed in this, it will be of but little avail as to an application of the blood of atonement, so long as the waters of the Ganges have a supposed efficacy to wash out the deepest stains. G.

MISCELLANEOUS.

EXTRACTS FROM DR. DWIGHT'S SERMON ON THE FINAL JUDGMENT from 2 Peter iii, 10.

[AFTER an appropriate introduction, in which is given a brief exposition of some texts in which the Sabbath is called *the day which the Lord hath made*, and the reasons of its being thus named, the author proceeds as follows:]

“But the day mentioned in the text, is *his day*, in a still higher and more solemn sense. It is selected from all the days of time, as the Sabbath is from those of the week.

“*It is the final Day*; the period of this earthly system; the dying-day of this great world; on which its last groans will be heard, its knell sounded through the Universe, and its obsequies celebrated with the most awful pomp, and supreme, as well as melancholy, grandeur.

“*It is the day of universal judgment*; on which the personal concerns of angels, and of men, will be brought to the last trial, before *the Judge of the quick and dead*, and irreversibly settled for eternity.

“*It is the day on which the Mystery will be finished*. All the wonderful, and perplexing, events of Providence towards this world will, at this time, be explained to the full conviction of the assembled Universe; so that God will appear *just, when he judges, and clear, when he condemns*. The secrets of the human heart, the mazes of Providence, and

the wonders of the divine character, displayed in these events, will be unfolded in such a manner, as to stop every mouth, and murmur forever.

"It is the Day on which the Catastrophe of this earthly system will arrive. The plot immensely great, and wonderful, comprising innumerable important scenes, and an endless variety of actions, will now be unravelled. The Theatre is a World; the duration of the action is Time; the Actors are all the millions of the race of Adam; the Subject is Redemption; the Hero is the Messiah; the End is the final triumph of Virtue, and the irrevocable overthrow of Sin. The Catastrophe, on this day will be completed, and disclosed; and all the efforts, windings, and intricacies, find their termination. "IT IS DONE," will be proclaimed by the divine Herald to the Universe; and the curtain will be drawn forever.

"It is the Day, on which Christ will be glorified. In this world he appeared as a man, humbled, persecuted, suffering, dying, nailed to the cross, and buried in the grave. Now He will descend from Heaven with the glory of his Father; and will come, to be admired by all them that believe, with wonder and reverence, inexpressible. No more the Babe of Bethlehem; no more a prisoner before a human judge; no more an expiring victim on the cross; no more a lifeless corpse in the sepulchre; He will sit upon the throne of the Universe, invested with the sceptre of infinite dominion. He will judge both angels and men; dispose of all nations at his pleasure; and open, and shut, both Heaven and Hell. Eternity, to all beings, will now be suspended on his nod; and life and death, which will know no end, will be conveyed by his voice. All beings will be as nothing before him, and will be justly counted unto him as less than nothing, and vanity. He will speak; and it will be done: he will command; and it will stand forever.

"On this Day, He will glorify his justice, in the sight of the Universe. He will show, beyond doubt, to the consciences of impenitent beings, that their ruin was derived from themselves; and that their sin is just as evil and odious as he has declared it to be in the Scriptures; and that it is equitably punished with everlasting destruction from his presence, and the glory of his power.

"On this Day, He will glorify his kindness in the deliverance of all his followers from guilt and perdition. His compassion to this ruined world; his overflowing mercy to them, who believed in him, chose him as their Savior, and obeyed his voice; will now be manifested with supreme, and eternal splendor. The Universe will perceive that he chose them as his own, with perfect propriety: while they, with astonishment and rapture, will remember the love, with which he loved them, and gave himself for them; the tenderness, with which he preserved them from temptations and enemies; the affection, with which he still bears them on his heart; and the Divine promises, which, while they lived in the present world, conveyed to them immortal life, and are now to be fulfilled in a manner, which no eye hath seen, and no mind conceived.

"On this Day, He will glorify his Omniscience. He will show, that from the beginning he hath searched the hearts, and tried the reins, of the children of men. The sins which they have committed, the virtues which they have exercised, the motives by which they have been gov-

erned, and the rewards which will constitute an equitable retribution for their various conduct, he will *set in the light of his countenance*; as objects, intended to be clearly seen, are placed by ourselves in the sun beams. It will then appear, that he *knew all his works from the beginning*; and is that ocean of Knowledge whence innumerable streams have flowed, and will forever flow, to his intelligent creatures.

“*On this Day, He will glorify his immutability.* Now he will clearly discover that he is *Jesus Christ: the same yesterday, to-day, and forever.* Truth, the moral immutability of his character, will be found to have been the only language of his Word; of his law, his promises, and his threatenings; of the system of redemption, and of the terms, on which it is proffered to man. Of course, the Universe will distinctly see how wisely his followers have trusted in him,—how foolishly sinners have refused to believe his declarations.

“*Finally, On this Day, He will glorify his Power.* The most awful and convincing evidence will be furnished that he *has the keys of Death, and of Hades.* Heaven, at his command, will open all its infinite blessings, to the eternal enjoyment of his children; and the doors of Hell, at his bidding, will close on its guilty and miserable inhabitants. *None will be able to stay his hand, or dare to say unto him, What doest thou? From his face the Heavens and the earth will flee away; and at his word, new heavens and a new earth, wherein righteousness shall dwell for ever, will spring up in their stead.*

“*This awful Day will come as a thief in the night.* A thief comes in the hour of peace and security; when the house is defenceless, and the family buried in sleep. The first notice of his arrival is the sound of his breaking up, or the noise of his ravages. He comes, also, unexpectedly: he comes only to invade, distress, and destroy. In this unexpected, and dreadful manner, *will the Day of the Lord come.*

“Mankind, according to the representation of *St. John*, will, at the period which precedes the final judgment, be sunk in degeneracy and pollution. The glorious effects of the Millennium will have ceased; and the world returned to a degeneracy, like that, which existed immediately before the deluge. *The lust of the flesh, the lust of the eyes, and the pride of life*, will have regained their full dominion over the human race; and Religion prepared her final flight to her native heaven. Strong in their numbers, their power, and their pride; sunk in sense, and profligacy; and burning with intense hatred to God and his children; the nations, *who are in the four quarters of the earth, Gog and Magog*, will be gathered together to battle, against the Christians remaining in the world; will go up on the breadth of the earth; and compass the camp of the saints about, and the beloved city. Exulting in the fullest confidence of their final extinction, this army of scoffers will exclaim with triumphant insolence, *Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation.* In this night of stupidity and sin, this season of spiritual slumber, the final Day, will arrive. In a moment it will burst on the astonished world; break the last sleep with alarm and terror; and strip guilty men of all their beloved enjoyments, and all their fond hopes of future good.”

[The Preacher next describes the circumstances, which attend the sound of the last trumpet, and the voice of the Archangel;—the division of the vast assembly;—the descent of the Divine Savior;—the triumphant shout of the innumerable company;—the ascent of the redeemed;—and the pronounciation of the final sentence;—in glowing, solemn, and scriptural language, and closes the body of the discourse as follows:]

“When the trial is ended, the final allotments of Angels and men are determined, flaming fire from the presence of the Judge will kindle this great world with an universal conflagration. All the works of man; his palaces, towers, and temples; his villages, towns, and cities; his wonderful displays of art; his haughty piles of grandeur; and his vast labors of defence, and dominion; will be lighted up in a single blaze, and vanish from the creation.

“Nor will the desolation be limited to the works of men. The earth, on which they stand; the hills and mountains, the vallies and plains; the lakes, the rivers, and the ocean; will all in a moment become one blazing ruin. *The very elements, of which they are composed, will melt with fervent heat; and the world itself, so long the seat of sin and sorrow, be finally destroyed.*

“The visible heavens, in the mean time, will catch the flame. Above, beneath, around, a vast concave of fire will encircle this dissolving globe; and *with a great noise, an awful sound filling the universe, both the inferior heavens and the earth, will flee away from the face of him that sitteth on the throne; and no place be found for them any more.*

“From this scene of destruction, the Judge, together with all his happy followers; the angels, who have faithfully ministered to him, and the saints, who have loved and believed in him; will ascend to the Heaven of heavens, where he will present them before his Father, as his own friends and children, the crown and reward of all his labors in the work of Redemption. By him they will be approved, accepted, and blessed, forever.

“The wicked, at the same time, will descend to the regions of woe; and begin, and pursue, the melancholy journey of their future being, in an unceasing course of sin, and sorrow, forever.”

[We select the following reflections, as peculiarly worthy of repeated perusal.]

2. *“What an illustrious proof is here furnished of the Deity of Christ!*

“This glorious Person informs us, that *the Father judgeth no man, but hath committed all judgment unto the Son.* On this awful day, the wonderful commission will be executed. On this day, the Son will be seated upon the throne of the Universe, and hold the sceptre of infinite dominion. On this Day, He will show, that *all authority, in heaven, and in earth, is in his possession; that he searches the hearts, and tries the reins, of all intelligent beings; and that their endless destiny is suspended on his pleasure.* No other specimen of the divine agency, no other exhibition of the divine character, will in glory and greatness be equal to this: none, I mean, of which the tidings have reached the present world. Omniscience will never be so displayed. There will never be so awful, or affecting, a display of Omnipotence. Wisdom, Justice, Goodness, and Truth, will never be so divinely

illustrated, as in the allotments of the Righteous and the wicked. In a word, the Divine character will be glorified, here, in a manner unrivalled at any preceding period; and Christ, in his own person and office, will appear as God, with such splendor and majesty, as were never seen before, and will never be seen again."

4. *"What a mighty change will this event produce in the Universe!*

Our Savior has taught us, *that many who are last will be first, and that many who are first will be last.* On this solemn Day, the declaration will begin to be wonderfully accomplished. On this day, those, who were *wise men after the flesh*, whose talents astonished mankind, and whose researches entailed on them the admiration and applause of a world, will descend from their envied elevation to contempt and infamy; and see, raised incalculably above them, the lowly, ignorant, and despised Christian, who believed, and obeyed, that *preaching of the Cross*; which, in this world, they esteemed the most despicable folly. The monarch, who, in the present life, was served, flattered, and idolized, by his courtiers, and regarded by the millions, whom he governed, only with awe and terror, will here find his power and splendor, the pride of distinction, and the incense of homage, vanished forever; and himself depressed lower, than was in this world the meanest wretch, who shrunk from his nod, or lived upon his smile: while that very wretch, perhaps, has now cast off all his former attire of debasement and suffering, and risen to distinction and glory inexpressible. Here the hero, the foster-child of fame, the conqueror of realms, the murderer of nations, and the plunderer of a world, will see himself poor beyond the poorest, low beneath the lowest, and despised more than the most despicable; powerless, sunk, and miserable, in a degree outrunning conception. His misery will be mightily enhanced, also, by the sight of multitudes, whom in this world he trampled in the mire, tortured, butchered, and gave to be food for the fowls of heaven, looking down upon him from a height, to which he never raised his imagination, and commencing the procession of dignity and enjoyment, to which no limit is prescribed. Generally, *there will be weeping and gnashing of teeth*, such as this world never saw, when the rich, the splendid, the polished, and the noble, behold the clown, the beggar, and the slave, *sitting down in the Kingdom of God with Abraham, Isaac, and Jacob, and themselves thrust out.*

"At the same time, it is to be remembered, that these will not be the only disappointments undergone at this awful period. The rich, the learned, and the great, will not be condemned, because they possessed wealth, knowledge, or power; but for the measures, by which they acquired these possessions, or the unworthy use which they made of them. Nor will the poor and lowly be accepted on account of their poverty, their ignorance, or their rusticity; but for the disposition which they experienced, and the manner in which they conducted themselves, in these humble circumstances. Wherever this has not been their disposition, and their conduct, they too will be rejected. Virtue and sin exist in the heart, and are never necessarily connected with our external condition. Let the rich consider how dreadful a contrast it will be, to have been opulent in this world, and to be in want of all things beyond the grave. Let the poor remember, how

deplorable must be the condition of being poor, despised, and wretched, here; merely as a prelude to endless poverty, contempt, and misery, in the world to come.

“Nor will the changes be less affecting, which will exist among those, who in the present life, were found on the same level. Were we to select a single neighborhood, and go with our inquiries from house to house; what mighty alterations in their relative condition, what affecting terminations of their former friendly intercourse, would be presented to the eye even of the most expansive charity! In what an affecting manner would the wealth and poverty, the reputation and disgrace, the enjoyment and the suffering, be exchanged! To what a height would those, who are here in the most lowly circumstances, begin, in many instances, to rise, on this awful day! To what a depth, those, who are the most prosperous, begin to fall!

“Still more affecting, more full of disappointment and anguish, will be the distinctions made in families. There will be instances, in which the parents will ascend to glory inexpressible, accompanied sometimes by none, sometimes by one, sometimes by two, sometimes by three, and, it is to be hoped and believed, sometimes by all their happy offspring. At other times, the parents themselves will be left behind; and with failing eyes, and broken hearts, will follow their children rising to the heavens, and bidding them an everlasting farewell. Such will be, such in some respects has already been, the separation between *Jeroboam* and his son *Abijah*. Brethren and sisters also, mutually and unspeakably beloved here, and such of them as were devoted to sin, warned, reproved, and borne to heaven on the wings of prayer by those, who consecrated themselves to God, will be parted asunder, to meet no more. No longer brothers and sisters, but strangers and aliens, some of them will be vessels of mercy, usefulness, and honor, in the house of their Father; and others vessels of wrath in the mansions of woe.

“Most distressing of all; husbands and wives, here united in the nearest of all earthly relations, and in the tenderest of all human attachments, will there, not unfrequently be seated, one on the right hand, and the other on the left. One will ascend with the Judge to the world of glory; the other, lost in the host of evil beings, go down to the regions of despair. One will advance in wisdom, worth, and joy, throughout endless ages; the other make a dreadful and melancholy progress in guilt, and sorrow, for ever.”

CLERGYMAN'S ALMANAC.

To the Editor of the Panoplist.

SIR,—The commencement of another year is approaching, and the editors of Almanacs are beginning to offer their respective publications. Among the number of these almost necessary little manuals, I perceive that the *Clergyman's* is again advertised. Permit me, to suggest, through the medium of your useful work, a few thoughts respecting it.

The Clergyman's Almanac made its first appearance twelve years ago; and, so far as my knowledge extends, was received, especially by

the Christian part of the community, with a high degree of approbation. Its title warranted us in the belief, that it would be a religious publication, so far as it contained any thing more than what properly belonged to an astronomical diary; and so it has been. But, have not the expectations and hopes of those, who first patronized it, been disappointed? For one, I must say, that mine have been exceedingly,—so much so, that I have not, for two or three years, felt as if I could conscientiously encourage it. With the editor I am not personally acquainted; but, if report be true, he is a man given to change; and indeed, if we had no other evidence of the truth of this fact, but what is exhibited in the publication under consideration, we must, I think, attach to the report considerable credit. For several years, the Clergyman's Almanac was a vehicle, for communicating that kind of religious instruction, which is interesting and agreeable to the pious heart. The religious doctrines brought to view, were those which have usually been denominated *evangelical*. This was particularly the fact, in regard to two or three of the first numbers. And, if I recollect right, Mr. Editor, a review of this publication appeared in your work, a few years since, in which it was highly approved and highly recommended. Now I do not wish to condemn the remarks, made in that review; for I think that, at the time they were made, they were just, in respect to the publication, so far as it had then appeared. But, has not the character of the work changed *materially* since that review was published? Can the terms of approbation be now used, in respect to it, which were then used? Would not a pious reviewer, now feel under obligation to speak as decidedly in disapprobation of it, as he would then in its praise? I am of opinion, and in this opinion, many concur with me, that this publication has forfeited its claims to public patronage. I am in favor of a religious Almanac; and think, that one calculated to disseminate *sound doctrine and useful information*, ought to be encouraged; but, I do not see how a man, who loves the truth, can encourage a publication of the kind, which is almost exclusively devoted, in its religious department, to a dissemination of the sentiments of modern latitudinarianism. Let me, then, solicit the attention of the patrons of this work, to the foregoing remarks. There is just ground for them, or there is not. If there is not, I am willing that they should pass by unheeded; but if there is, let me ask, at least the pious part of the community, to consider them, and to say, whether they can conscientiously patronize a work, that is calculated to unbinge all religious belief, and thus prepare the way for the spread of fatal religious errors! An almanac has extensive circulation. It goes into the dwellings of all classes. Multitudes, who purchase no other book, purchase an Almanac, and it is read, perhaps, by such persons, and by their families, because other books are wanting, a hundred times in a year. Of what importance is it, that such a publication should be stored with useful religious knowledge—with that knowledge which makes wise unto salvation, and that it should be sacredly guarded against every thing, which is calculated to produce levity of feeling, and which will be ruinous to the souls of men! A religious Almanac is in reality a religious tract. What Christian would purchase a tract filled with dangerous errors? What Christian would put such a tract into the

hands of his children, or into the hands of his neighbors? The decision of the question, then, whether the Clergyman's almanac, retaining its *present* character, ought to be patronized, is important; and I hope it will not fail to engage the attention, and interest the feelings, of every well-wisher to the cause of truth. O. D.

MR. ALLSTON'S PAINTING OF JACOB'S DREAM.

MANY of our readers are acquainted with the fact, that among the eminent painters of the present day Washington Allston, Esq. holds a conspicuous place. This gentleman is a native of South Carolina, was educated at Harvard University, resided for several years in different parts of Europe, principally at London, and is now at Boston, assiduously employed in his profession. One of his latest works, before leaving England, was *Jacob's Dream*, which is described in the following article, selected from one of the magazines of the British Metropolis. Judging from this description, we should suppose the painter's sublime representation of the Patriarch's Vision to be one of the grandest efforts of modern genius. We should think it particularly worthy of commendation, as tending to impress upon the mind a deep veneration for the Bible and for the character of the Patriarchs, and a lively view of the intercourse between earth and heaven, sustained by the ministry of the angels.

THE artist, considering the *ladder* mentioned in the text, in a figurative view, has taken a license much in favor of this composition, and substituted three successive and immense flights of broad steps in its place. This ascent from earth to heaven occupies the centre, and its terminations, on each side, are concealed by clouds. Jacob is represented in the middle of the fore-ground, at the foot of the steps, asleep on his back, with his head resting on a stone. His position is nearly horizontal, but with a very delicate foreshortening of his whole figure. An angel stands at his head; two more very beautiful figures stand on the lowest step, close to him, and three on the fore-ground near his feet. These angels are not infantine or cherubic forms, but of youthful stature and celestial grace; and their attitudes and gestures show that their attention is fixed upon Jacob. The top of the first flight of steps is a vast plain, on which a heavenly host is seen in the form of a crescent. The most distant figures are in the concavity of this bow, and those which stand near its points, rise in height, and are painted in stronger hues. In the centre of the front of this plain, the Holy Spirit rises gracefully, with wings extended and hands crossed on the breast.* This part of the composition is painted in golden aerial hues, and connected with that which is on the fore-ground below, by two angels, half way up the flight of steps, one on the left side is ascending, and seen in a back view, just above the three angels near Jacob's feet; the other is descending, and near the angel who stands at Jacob's head.

Above the first flight of steps, behind the celestial host, a second flight rises to an immense height, on which another crescent of angels, clothed in the brightness of eternal day, is scarcely discernible. Behind this radiant choir the ascent continues, with forms angelic, dimin-

* We are informed that the critic here misapprehended the design of the figure, and that the painter did not intend it as a visible representation of the Holy Spirit, but as a prominent individual of the angelic host.

ished and melting into light. This flight rises to the throne of the Omnipotent, whose presence is veiled in ineffable glory, at an immeasurable height above.—The flood of divine illumination is contrasted by the deep shadows of the fore-ground below, where the blackness of night overspreads the earth.—This impervious darkness rises, in dreary masses on each side, and round the top of the picture, so as to concentrate the visionary lustre within, and give an idea of inconceivable distance from the spot on which Jacob sleeps, to the highest region of the heavens.

The delicacy of the execution in some of the details, betrays anxiety, which, in a perceptible degree, takes away their firmness; and there are a few inequalities in the heads and forms, although the artist's skill and fine taste, as a draughtsman, are evidenced by the general elegance and beauty of the naked parts. There is a sublimity in Mr. Allston's conception of the subject, which places it among the foremost of the first class of sacred compositions in our time. There are some touches of the finest sensibility in the disposition of Jacob; and the beauty of form and attitudes of the two angels on the lowest step, and of the one who is descending near the angel at Jacob's head, may well be termed Raphaelick, although perfectly original. The gentle action, and gliding motion of disembodied beings under a human seeming, their unaffected simplicity and undefinable grace, give a spiritual character to the messengers of God, with which the ascents are peopled; and notwithstanding the infinity comprehended in the scene, the whole is, at once, impressed upon the eye and mind with an imposing serenity and celestial grandeur.

Mr. Allston, who is a native of America, was elected an Associate of the Royal Academy, last year. He possesses the classical mind of a poet, with the skill of a painter, and the manners of a gentleman, and is universally beloved by his brother artists; a proof that the eminent abilities of an artist, when accompanied by amenity and candor, are a recommendation to professional esteem in this country. This gentleman was not in England to canvass for himself, but his merits canvassed for him! What an honor to the electors and elected!

For the Panoplist.

ON THE ABUSE OF ANALOGICAL REASONING.

IN every case of analogical reasoning, there are two things compared, which are *known* to have a resemblance in certain points; and hence it is *inferred*, that they have a resemblance in other points. The question now arises, how far is such reasoning to be depended upon? The general rule is this: Analogical reasoning is safe, in proportion to the resemblance, which has already been ascertained to exist between the things compared. If this resemblance is exact and extensive, the reasoning is proportionally safe; if the resemblance is imperfect and limited, the reasoning is dangerous. Hence, in the science of anatomy the reasonings respecting the structure of the human body, which are founded on the dissection of *human* subjects,

are safe; but the reasonings of the ancients, which were founded on the dissection of *brute* animals, led them into a thousand errors.

In the science of the *mind*, all reasonings founded on resemblances to the *material* world are to be *wholly rejected*. For, what two things in nature are more unlike, than matter and mind. Yet on no subject, except Theology, has analogical reasoning been more freely and foolishly employed. To give a single example: When a man is deliberating between two courses of conduct, we say, that he is balancing in his mind what to do; we compare the contrary motives to the weights in the opposite scales, of a balance, and for the purposes of common conversation, this is proper enough. But some philosophers have considered this language as *metaphysically* true, and on the strength of it have made important analogical inferences respecting the mind. It was on this ground that the schoolmen gravely maintained, that if a hungry ass were placed between two bundles of hay equally inviting, the beast would stand still and starve to death; for as his mind would be exactly balanced between the two, he could incline to neither. If it were necessary to show the absurdity of such reasoning, we might ask the schoolmen—suppose that the ass was weary in travelling under a heavy load, and he should weigh in his mind, whether he would go on or stop—and suppose that in this case the opposite motives should happen to be equally balanced, what would the poor beast do then?

If analogical reasoning is dangerous in metaphysics, much more in Theology.—For if mind cannot be compared to matter, much less God with a creature. From the very nature of the subject we are to expect, that whenever God is likened to any thing human, the resemblance will be faint, and generally limited to a single point. Yet, in every age of the church, there have been theologians, who have overlooked this fundamental principle, and have derived from the *Bible*, doctrines almost as gross, as those of heathen mythology. The Bible informs us, that man was made in the image of God; and from this language a sect in ancient times inferred, that God had a *bodily shape* like men. The Bible speaks of God as jealous and angry; and Lactantius wrote a whole book, to prove from such expressions that God was possessed of human passions.—Christ is called the Son of God; and there are men at the present day, who maintain, that this is true in the most *literal* sense of the phrase.

In almost all the doctrines of Christianity analogical reasoning has been abused. God is called a Father; and what father, says the universalist, can make his children eternally miserable?—Men are as clay in the hands of the potter; how then are they moral agents? Sinners are said to be *dead*. What propriety is there in calling upon *dead* men to repent? The atonement is compared to the payment of a debt. But if the debt is paid, the sinner has a right to *demand* forgiveness. How then is salvation of *free grace*?

All these questions are the result of the same error. They all suppose the resemblance between the two things compared is *perfect*, when, in fact, it is only *partial*.

For the Panoplist.

REMARKS ON THE TRANSLATION OF MATTHEW, iii, 2.

IN the last number of the Panoplist, at P. 445, the writer of the remarks, on the *use of technical terms in Theology*, has given a definition of the Greek word *μετανοεω*, which I do not think perfectly correct, or rather, it is not complete. He says, "The first duty, which Christ and his apostles enjoined upon their hearers, was that of repentance. But how was this to be expressed? The Greek *μετανοεω* contained a part of what they wished to inculcate; (viz. sorrow for a fault committed,) but for the more important part,—*the exercise of right affections towards God*, such as the renewed heart does exercise,—it was not sufficient."

Now, I can by no means agree, that "sorrow for a fault," or crime, is the principal meaning of this word. No doubt, sorrow of this kind is often exercised by the impenitent, and that it is an usual attendant of the reproaches of a guilty conscience. It is not necessary to show, that such a selfish sorrow constitutes no part of what we mean by repentance.

It cannot have escaped any attentive scholar, that the preposition *μετα*, when compounded with a verb, usually signifies *change, alteration, transformation, &c.* At least, any one, who will take the trouble to examine its uses in the New Testament, may satisfy himself that such is often the sense of the compounds in which this particle occurs.* In the classic writers, generally, I think an examination would abundantly confirm the opinion, that our English translation of the word in the evangelists and epistles, is correct, so far as it could be, in giving the sense of the original in a single word.

If these remarks are just, the appropriate rendering of *μετανοεω* can imply nothing less than a *change of the mind*, that is, the *moral mind*, the disposition,* the permanent affections of the soul. Any single word adapted to convey the idea of so complete a mutation of the moral character, a transformation so entire, including all the affections of an intelligent being, in relation to good and evil,—does not probably exist in any language. But I am not aware, as the writer above mentioned seems to be, that the Greek is peculiarly deficient in this particular.

I should never have imagined that a man of so much learning and judgment as Campbell, would have translated the imperative of this verb as he has in Matt. iii, 2, and in every other instance throughout the Evangelists; and the substantive, wherever it occurs in the original. What he has gained by rendering *μετανοεετε*, "*Reform*," instead of "*Repent*," I confess myself unable to see. It appears to be one of those examples, in which a laborious critic is liable to mistakes of equal magnitude, with those of far less erudition. In this instance, and in many other parts of his translation, he has altered the version from that of the common English New Testament, where no alteration was necessary; and seems desirous of shewing his fertility of invention, or in the application of new phrases, where the former translation was clearly the best that could be given. ZETA.

* See Matt. xvii, 2, Mark ix, 2. Rom. xii, 2. 2 Cor. xi, 13, 14, 15, &c.

EXTRACTS FROM MR. GALLAUDET'S ADDRESS.

[As the Rev. Mr. *Bingham*, now on his way as a missionary to the Sandwich Islands, was about to leave Hartford, it was desired by the friends of missions there, that a public prayer-meeting might be held with special reference to that mission, and that the marriage of Mr. *Bingham* and Miss *Moseley* might be solemnized in the Church, on that occasion. Mr. Gallaudet was requested to deliver an address. The exercises were attended by a vast concourse of people; and the meeting was one of the most solemn and interesting, which have been witnessed in this country. The occasion was a happy one; and Mr. Gallaudet made a most happy use of it. We select several passages from his address, and commend them to the hearts and consciences of our readers.]

"It is right, therefore, my Brethren, nay, it is our duty, to cherish that Christian sympathy which the interesting solemnities of this evening are calculated to inspire. Let us ponder with a melancholy regret on the final farewell which our missionary friends must soon bid to their native land, and to all the delights of kindred and of home. Let us follow their long track across the mighty deep; and while we anticipate in imagination their arrival in a strange and heathen country, where they expect to spend their days and repose their bodies in the tomb, we will indulge the same sorrow as did the afflicted elders of Ephesus, and grieve that we shall see their faces no more.

"I would not check this overflowing of your hearts; I would only attempt to exalt and ennoble such emotions by mingling with them a few considerations with regard to the great object that in the course of providence demands the sacrifices which now excite your sympathy.

"This object is to bear the message of a Savior's love to thousands of immortal souls who have never yet heard of him, and who are plunged in the lowest depths of sensuality and sin; and, also, to introduce the arts and comforts of civilized society among a race of people, who, while they dwell in one of the finest climates, and own one of the richest soils, in the world, know little or nothing of those social, intellectual, and moral enjoyments which we prize as among our highest privileges.

"It were enough to justify such an enterprize, if it only aimed to promote improvement and civilization; to introduce husbandry and manufactures; to inculcate conjugal fidelity and domestic attachment, parental care and filial obedience, with all the duties and charities of life; to educate the rising generation; to meliorate the condition of the female sex; and to diffuse the blessings of knowledge among those who now divide their time between that small degree of labor which is necessary for their bare sustenance and those animal enjoyments which are common to them with the brutes."

"But, my hearers, much as we may differ in opinion about the best mode of carrying into effect the projects of mere philosophy, such considerations are of little moment when compared with the imperious duty which is laid upon us all to make the Gospel of Christ known to the heathen. "Go ye, therefore, and teach *all* nations"—was the explicit command of our Savior. Who is to execute this command? Somebody must do this, or all nations will not be taught. Are we for ever

to sit still and soothe our consciences with the reiterated maxim, "Charity begins at home!" This is not only a proof of the grossest disobedience to the injunctions of Christ, but of the basest ingratitude. From whom have we received our religious privileges?—from our forefathers. From whom did they derive them?—from their ancestors; and *these* were once *heathen*, and were enlightened by *Christian Missionaries*. Had these Missionaries practised the same cold-hearted policy which so many recommend at the present day, of keeping safe at home, and of relieving only that wretchedness which prevails in their own country, doubtless most of us, my hearers, would now be enveloped in the thick gloom of pagan superstition and idolatry. If it was the duty of the primitive Christians, in compliance with the injunction of Christ, to send missionaries to enlighten *our ancestors* with the truths of the Gospel, it is equally our duty to convey a knowledge of the same truths to the *present* heathen world. And he who denies the force of this obligation deserves to be deprived of all the civil and religious blessings which he has inherited, and to be placed in the deepest shade of that barbarism, and superstition, and ignorance from which he is unwilling to contribute a single effort, or advance ever so small a bounty, to rescue millions of his fellow men. How is it possible, my hearers, that we can have an interest in Jesus Christ, that we can be members of his kingdom, the supreme law of which is, "peace on earth and good will towards men," if we do not pray and strive for the extension of this kingdom, if we do not both feel and act for those who are still without its limits, who know nothing of its blessings, and who yield a dreadful submission to the great adversary of all good. Let the solemn occasion on which we are convened lead us all to inquire into the strength of our attachment to Jesus Christ, and to ask ourselves the question, how willing we should be to forsake all that is most dear to us and follow him. And while most of us are not called to this arduous service, but permitted to remain at home in the bosom of civilized society, how grateful should we be to those who are willing to take their lives in their hands; to forsake friends and home and country, and to encounter the severest trials, that they may enable us, in some measure, to fulfil our obligations to our Savior, while they only ask of us our good wishes, and prayers, and a portion of our charity.

"Ah! we sometimes hear the propriety of such adventures, as they are termed, called in question. For it is easy and pleasant for those of us who sit quietly by our own fire-sides, surrounded with comforts and luxury, to wonder at the rashness of those who embark in such hazardous enterprizes; and, while we shrink from self-denial, and do so little for the cause of Christ, we hope in some measure to palliate our neglect by finding fault with those who do more. And, strange as it may seem, Woman—sent by Heaven as an help-meet for man; designed to share and soothe his sorrows; to participate in, and lighten his cares; to excite by her gentle influence, and invigorate by her kind remonstrances, his languishing efforts in the path of duty;—Woman—who may have less active courage, but more unbending fortitude, than man; whose instinctive good sense extricates from difficulties which his boasted sagacity cannot surmount;—Woman—who, like the vestal virgin of old, keeps bright the lamp of domestic piety in the quiet of

her retirement, while man suffers its flame to be almost extinguished in the tumultuous bustle of the world;—Woman—may be the admired heroine of a novel; or follow her husband through the fatigues of a military campaign and attend him amid all the horrors of war; or traverse with him the mighty deep and spend years in some sultry clime while he is toiling to make his fortune;—she may do all this, and receive the loudest plaudits of approbation for her intrepidity and constancy;—but let her become the partner of some humble missionary, who goes to fight the battles of the cross, and to win an incorruptible crown, and to lay up treasure in heaven, and she no longer has any claim to magnanimity and fortitude of soul;—she must consent to bear the reproach of weakness or rashness. Take up this reproach, ye daughters of Zion, and patiently endure it; followers of her whose dust reposes in India, but whose spirit now rejoices in Heaven over her past sufferings in the cause of Christ; and may the same arm which shielded Rebekah, who, at the call of Providence, left her kindred and home, even the almighty arm of the God of Abraham, of Isaac and of Jacob, ever sustain and protect you.

“Could we but foresee the result of these missionary labors, we should know how to appreciate their value. Could we look down the vale of years, and contrast the present condition of Owhyhee, and the adjacent islands, with what it will be when Christianity shall prevail among them; could we see that universal licentiousness and indolence which now prevail there, succeeded by purity, sobriety and industry; parental government and domestic comfort taking place of lawless disobedience on the part of children and the arbitrary power of the males over the females; the ferocity of war yielding to the arts of peace; agriculture waving its golden harvest over the land; knowledge diffusing its blessings among the people; the priest no more immolating his human victim, or offering vain oblations to his idol-god; the temple and the worship of Jehovah established;—could we look beyond this enchanting scene and witness the happiness of the redeemed spirits who will ascend to heaven from that nation which now sits in darkness and in the region of the shadow of death, such delightful visions would give to the present occasion an interest which I dare not venture to describe; it would, methinks, enkindle devotion to this cause of the Redeemer in the coldest heart, and inspire us all with gratitude to God that we are permitted to take ever so humble a part in doing something to bring about such wonderful and glorious events.”

REVIEW.

CXXXIV. *The Promised Land: a Sermon, delivered at Goshen, Connecticut, at the ordination of the Rev. Messrs. Hiram Bingham and Asa Thurston, as Missionaries to the Sandwich Islands, Sept. 29, 1819. By HEMAN HUMPHREY, Pastor of the Congregational Church in Pittsfield, Mass. With an Appendix, containing the Instructions of the Prudential Committee to the Missionaries and their assistants. Boston; S. T. Armstrong. pp. 40 and xvi. Price 25 cents.*

Is it the duty of Christians to send the Gospel into every region of the inhabited world? would seem to be one of the plainest questions,

which the human mind ever proposed or conceived. The man, who admits the Gospel to be a blessing, must wish that blessing to be universally diffused, or he transgresses the most undoubted dictates of benevolence. What he sincerely wishes, he will, if consistent with himself, strive to accomplish by all suitable means and opportunities. The conclusion is unavoidable. The zeal and energy, however, the sacrifices and self-denial, which will be thought well applied to this cause, must depend upon the views, which are entertained of the magnitude of the blessing to be communicated. The man, who values the benefits resulting from civilization and the arts, from commerce and the security of a well regulated government, ought to know and to feel, that the Gospel is the only agent, which has thoroughly tamed the ferocity of savages, and which provides for the quiet and rational enjoyment of temporal good. He, who delights in the progress of science, and the cultivation of the intellectual powers, ought to know, that Christianity is most favorable to the developement of all that is noble and dignified, in the constitution of the human mind. But, above all, he who is fully persuaded, that the Gospel is the *power of God and the wisdom of God to every one that believeth*; that the name of Christ is the only name, by which men can be saved; and that the souls of all the human family are equally precious, equally capable of endless enjoyment, and exposed to endless suffering; such a man must earnestly desire the promulgation of Christianity in every region of the globe.

It is one of the most mysterious dispensations of God, that the knowledge of the true religion should have made so little progress in the world. Notwithstanding the abundant provision for the salvation of mankind, and the benign influence, which the Gospel exerts on all the interests of society, the vast majority of the human race are still left in ignorance of all, that it most concerns them to know. And, what is astonishing beyond all power of expression, Infinite Wisdom and Goodness has permitted total apostasies from the Christian faith, throughout large and populous regions, which had once been evangelized. In the contemplation of these facts, we can only say, *Even so, Father, for so it seemed good in thy sight*. Let no one complain of mysteries in the doctrines of Revelation, when he finds such inscrutable dispensations in the providence of God.

It has always been the duty of Christians, however, to send the Gospel to every human being; a duty, not only deducible from the very nature of Christianity, but expressly enjoined by the Savior himself. To the performance of this duty there have always been sufficient inducements, beside the authority of the Supreme Lawgiver. Whenever it has been seriously and prayerfully attempted, a divine blessing has accompanied the attempt; souls have been enlightened, sanctified and saved; churches have been formed and enlarged; angels have rejoiced; and the Redeemer has been glorified.

When the reflecting Christian examines the history of the past, and considers the proneness of men to relax their exertions, he feels peculiarly grateful for the assurances of prophecy that a new age shall come; a brighter day shall arise upon the church; Christ shall be acknowledged as the Savior and the rightful Sovereign of the world; and the reign of peace and love shall be universal.

In the fulness of these delightful anticipations, the preacher selected Joshua xiii, 1, for his text; *And there remaineth yet very much land to be possessed.*

After explaining the occasion and circumstances, as they existed when this sentence was uttered, and applying the words to the present condition of the world, in a spiritual sense, the preacher discusses the following propositions in their order; viz.

1. "That immense regions of the earth, which belong to the church are still unsubdued.
2. That the ultimate conquest and possession of all these is certain.
3. That, although the excellency of the power is of God, this great work is to be accomplished by human instrumentality.
4. That but for the lamentable and criminal apathy of the Church, it might have been accomplished ages ago.
5. That as Christendom now possesses ample resources and ability, she is solemnly bound in the name of God, and with the least possible delay to set up her banners in every heathen land. And,
6. That the aspects of Divine Providence are peculiarly auspicious to the missionary enterprizes of the day." p. 6.

Under the first head, a brief survey is given of the four quarters of the globe, in reference to the ignorance, idolatry, and superstition of the people.

"But alas! how limited hitherto, have been the conquests of the Gospel! How large a part of the land of promise remains yet to be possessed! How vast and powerful and populous are the empires of Pagan darkness and Mahometan delusion! How much ground has the Church even *lost*, both in Asia and Africa, since the days of the apostles and their more immediate successors! And to speak of later times, how slowly since the Reformation, have the boundaries of the Redeemer's kingdom been extended! How few and scanty, in comparison with what remains to be possessed, are the acquisitions which have recently been made! How few even now, are the instruments, and how inconsiderable are the means employed in the missionary service!" p. 7.

The ultimate triumph of Christianity is described in animated language.

II. "The ultimate conquest and possession of all the heathen lands is certain. The heathen themselves may rage—Satan may come down with great wrath, and in his convulsive struggles for empire, may yet shake the foundations of the earth; but the promise cannot fail. In spite of all his efforts to prevent it, Zion will arise and shine, her light being come, and the glory of the Lord being risen upon her. How animating to the Church in her darkest hours and most oppressive despondency, must be the encouragements which are poured into her ear by the evangelical prophet. "The Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side."

"The darkness of a hundred ages is to be pierced and scattered, by the all pervading light of the Sun of Righteousness. "The strong man armed" is to be ejected as a cruel usurper. Unnumbered millions of captives are to be set free. Jerusalem and the holy city are to be rescued from the hands of the infidels, "not by might, nor power, but by the Spirit of the Lord." The river of the water of life is to flow in a thousand new channels, bearing upon its unruffled current, the blessings and the triumphs of the Cross. Those who are scorched in the equatorial deserts will "sit down under the shadow of Christ with great delight," while all, who shiver amid the ice of the poles, will be warmed into

spiritual life. The effeminate Hindoo and the degraded African will be raised to the dignity of men and of Christians. The habitations of cruelty, in far distant continents and islands, will be enlightened by the Gospel and possessed by the Church. The wild men of the American forests will be tamed, and all the wilderness will become the heritage of Zion." p. 10, 11.

As a fair specimen of the sermon, and a clear and unanswerable statement of the duty binding upon Christians, we extract the whole fifth head.

V. "As Christendom now possesses ample resources and ability, she is solemnly bound in the name of God, and with the least possible delay, to set up her banners in every heathen land. She is *able*; she possesses the *means* of doing it. This has been too often demonstrated, to leave any shadow of doubt upon the benevolent and candid mind. If Great Britain alone could raise four hundred millions of dollars, in a single year, to carry on the war against her great continental rival, how easily might she support an army of ten thousand missionaries. How soon might she furnish half mankind with the Bible. Let her for twenty years to come, do but half as much to spread the glad tidings of salvation, as for twenty years past she has done, to chase all hostile competition from "the mountain wave" and "bear her thunders round the world," and how soon, by the blessing of God, would the earth be filled with his praise! The mere cost of powder and cannon balls for one battle, would comfortably support all the missionaries now in service, for ten years. But not to carry you too far from home, nor detain you too long in foreign parts, how much more might be done by our American Israel, than has ever yet been attempted. To all her hundreds contributed for religious purposes, she might add thrice as many thousands. For one Bible which she now puts into the hands of the destitute, she might distribute fifty. For one school at Bombay, or Ceylon, she might establish and maintain a hundred. For one missionary expedition, like that which is now preparing for the Sandwich Islands, she might fit out at least two from every considerable port in the United States. She is able to bear her full proportion of the necessary expense of converting the world. This might easily be proved, for the hundredth time, by the plainest and most unexceptionable calculations. But why should I trespass upon your time and patience? Let me rather refer you to sermons and tracts which are already before the public; especially to the animated and able appeal of Messrs. Hall and Newell to the American Churches.

"The question of *ability*, then, being decided in the affirmative, that of *duty* next presents itself for our consideration. Is the Church bound, with the least possible delay, to give the Gospel to the heathen? This, my brethren, is one of the few questions which will not bear argument. What if the preacher should undertake to prove, that every express command of the Savior is obligatory? Would not the time and labor be worse than lost? What if he should gravely attempt to demonstrate that two and two make four? Would you hear him? What if thousands of your fellow men were now famishing in the streets, would your humanity suffer me to argue for one moment upon the duty of relieving them? Or what if some frightful plague were now ravaging three quarters of the globe, and the people of this country were in possession of the only cheap and infallible remedy, who that should attempt coolly to reason upon the duty of sending out as many ships as might be necessary to convey relief to the dying millions, would not be interrupted by a hundred voices at once, exclaiming, "This is no time for proving what is self-evident. Under different circumstances, it might be amusing enough to hear your arguments; but in the present case we cannot be hindered a moment, as every hour of delay may cost thousands of precious lives."

"Thus it is, dear brethren, in the case before us. The command of Christ is, *Go ye into all the world, and preach the Gospel to every creature*. The most terrible and fatal of all plagues is ravaging all the heathen lands. There is no remedy but the Gospel. This remedy, God has sent to us, and shall we, or shall we not, manifest our gratitude and benevolence, by sending it to the perishing? My appeal is not so much to the understanding, as to the conscience:

and even this must be brief. I must not retard your preparations by much speaking:—for while you sit here, the cold hand of death is upon many for whom I plead. O how they cling to life, and shudder as he tears them away? How they shrink back from the darkness of the grave, from the tremendous uncertainty of a hereafter! The duty of the Church is written in sun-beams. Let her read and obey." pp. 16—19.

Among the favorable indications of Providence at the present day, those which led to the Sandwich Island Mission are particularly noticed. They cannot be otherwise than interesting to our readers; we therefore extract the principal part of what is said on this subject.

"I know not where the hand of God has been more distinctly visible, even in this age of wonders, than in the events connected with the present enterprize. Unbelief itself, one would think, must at least be confounded at the recital. A poor heathen orphan boy, weary of life in his own native isle, resolves to leave it for some distant country, where he may, if possible, forget the bloody scene that broke his heart and made him utterly desolate. He flies, but he knows not whither. He is brought to a strange land. Numbers before him had come and gone, and no one "cared for their souls." Why does not he also return and die a heathen. Led by an unseen hand, Obookiah seeks for instruction. At first he seeks in vain, because all the treasures of knowledge are locked up in a language which he does not understand. But at length, the orphan's tears excite both curiosity and compassion. Christian charity takes him by the hand, and assures him that he shall not want a friend. It is soon found that he has an ardent thirst for knowledge. The wonders of redeeming love are unfolded to his view. He listens with astonishment, is awakened, convicted, hopefully converted. Christians become more and more interested in his story. His companion, who came with him in the same ship from Owhyhee, is found and shares with him in the benevolent regards of the church. It is soon ascertained, that other natives of the Sandwich Islands are in this country. They are gradually collected. The establishment of a heathen missionary school is contemplated. But where and how are questions not easily solved. Providence however removes every difficulty. The Board of Commissioners for Foreign Missions extends its fostering hand. The friends of the school are animated and "in the name of their God" proceed to "set up their banners." All eyes are turned upon Obookiah, as eminently qualified to carry back the news of a Savior to his benighted countrymen. But God has better things in store for him, and we trust for them. He is not permitted to return. He however speaks from the grave to the American church in just such a voice as was needed to rouse her energies. A mission is soon projected on a more extensive plan than had before been contemplated. Neither means nor instruments are wanting. When the question is asked, "Whom shall we send," the answer that had been waiting for utterance upon many a tongue is, here are we, send us. Numbers are ready to go.

"We are met this day to witness a renewal of their solemn engagements; to see some of them consecrated to the work of the ministry, in the islands, and to "bid them God speed" in their great undertaking. In the meantime, the hearts of thousands who cannot be bodily present are with us, while their prayers are ascending to heaven, and their hands are diligently employed in behalf of the mission. Such is the ardor of Christian feeling on this subject, that could the offerings of the church all be conveyed to the ship, I am persuaded there would "not be room to receive them."

"Add to all this the friendly character of the Sandwich Islanders; the progress which they have begun to make in civilization; their ardent desire for further instruction; their high regard for European settlers; the mildness of their climate, the fertility of their soil and other favorable circumstances;—and can it be questioned that the aspects of Providence towards the present mission are peculiarly auspicious? The Sandwich Islands are a part of that goodly heritage, which the church ought long since to have claimed in the name of her King; and while she lingered, some of the benighted islanders themselves, as if impatient

of her delay, come over to America, and earnestly invite her to take immediate possession. The church manifestly is roused from her slumbers by this singular call in a strange language; preparations for the enterprize are in great forwardness, and as the cloudy pillar is now rising from the tabernacle, and these our beloved friends are preparing to follow where it leads, methinks I hear them say, "We are journeying to the place, of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." pp. 22—24.

In his address to the Missionaries, Mr. Humphrey takes occasion to remind them of the evils to which they are exposed, of the disappointments which they may experience, and of their need of divine support. These admonitions cannot be too deeply impressed on the minds of all who love the missionary cause.

"But ah! my dear brethren, this after all may, perhaps, be no more than a bright and lovely vision. It is not every morning without clouds, that gives us a fair day. Nothing like certainty can be written upon human hopes and prospects. All that now appears so promising may be turned into bitter disappointments. Satan is not yet bound, and he will not yield the empire of the Sandwich Islands without a struggle. He will instigate his emissaries to oppose all your benevolent plans and efforts;—and how far he may be permitted to prevail for a season, we know not. The Owhyheans may meet you with dark and lowering suspicion, and turn away from your instructions with contempt. After years of labor and peril and sufferings, you may find yourselves constrained to exclaim, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?"

"You will find much occasion for watchfulness and prayer in the beginning of this enterprize, lest the very smiles of Providence which brighten your path, should throw you off your guard, weaken your sense of dependence upon God, and thus defeat the object of your mission. Should the winds and the waves all be propitious; should increasing hope animate every countenance as you approach the scene of your future operations, and should something whisper, these must be sure indications of immediate success and of a speedy conquest;—think of the *Duff*—when she first visited the Society Islands. Think of the cloud which soon darkened the bright prospects of the missionaries there, and hung for so many years over all their perilous labors. Think of the persecutions which they endured; of the ground stained with missionary blood, and then bring home the case of those afflicted brethren, to your own little company. The promise, "*Lo I am with you alway*," does not of course exempt you from disappointments and sufferings. You may be persecuted even unto death,—you will be opposed by the powers of darkness. Prepare yourselves therefore, for whatever may await you. "Endure hardness as good soldiers of Jesus Christ." "Fight the good fight of faith, lay hold on eternal life." Let the words of your divine leader comfort your hearts in every conflict. "He that overcometh, shall sit down with me in my throne, even as I have overcome, and am set down with my Father in his throne." pp. 26, 27.

The Charge and the Right Hand of Fellowship are solemn, tender and impressive.

It is superfluous to give a character of the sermon, after the extracts which have been made. Those, who are acquainted with the other published sermons of Mr. Humphrey, will find this to contain a genuine exhibition of the same good sense, and vigorous intellectual faculties, which have distinguished its predecessors.

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NOVEMBER, 1819.

Vol. XV.

RELIGIOUS INTELLIGENCE.

FOREIGN MISSIONS.

THE tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber of the state house, in Boston, Sept. 15th, 16th, and 17th, 1819. The following members were present; viz.

Rev. JOSEPH LYMAN, D. D.	Gen. HENRY SEWALL,
His Honor WILLIAM PHILLIPS, Esq.	Hon. CHARLES MARSH,
Rev. JEDIDIAH MORSE, D. D.	Hon. WILLIAM REED,
Rev. CALVIN CHAPIN, D. D.	Rev. SAMUEL WORCESTER, D. D.
Rev. ZEPHANIAH S. MOORE, D. D.	Rev. HENRY DAVIS, D. D. and
Rev. JEREMIAH DAY, L. L. D.	JEREMIAH EVARTS, Esq.
Hon. JOHN TREADWELL, L. L. D.	

The meeting was opened with prayer by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The Report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. LEONARD WOODS, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. JOHN COTTON SMITH, of Sharon, Con. DIVIE BETHUNE, Esq. of the city of New York, and ELIAS BOUDINOT CALDWELL, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:

The Hon. JOHN TREADWELL, L. L. D.	<i>President.</i>
Rev. JOSEPH LYMAN, D. D.	<i>Vice President.</i>
Rev. JEDIDIAH MORSE, D. D.	} <i>Prudential Committee.</i>
Hon. WILLIAM REED,	
Rev. LEONARD WOODS, D. D.	
Rev. SAMUEL WORCESTER, D. D. and	
JEREMIAH EVARTS, Esq.	
Rev. Dr. WORCESTER,	<i>Corresponding Secretary.</i>
Rev. CALVIN CHAPIN,	<i>Recording Secretary.</i>
Mr. EVARTS,	<i>Treasurer and</i>
ASHUR ADAMS, Esq.	<i>Auditor.</i>

The Rev. Dr. Lyman preached the annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii, 12. *And they that shall be of thee shall build the old waste places:*

thou shalt raise up the foundations of many generations; and thou shalt be called, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.

His Honor Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

JOHN TALLMADGE, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

Resolved. That individuals, clergymen and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot to be corresponding members; viz.

The Rev. FRANCIS HERON, Pittsburgh, Pen. the Rev. JAMES CULBERTSON, Zanesville, and the Rev. ROBERT G. WILSON, D. D. Chillicothe, Ohio; the Rev. JAMES BLYTHE, D. D. Lexington, and the Rev. DANIEL C. BANKS, Louisville, Kentucky; the Rev. WILLIAM HILL, D. D. Winchester, and the Rev. Dr. BAXTER, Lexington, Virginia; the Rev. CHARLES COFFIN, D. D. President of Greenville College, and Dr. JOSEPH C. STRONG, Knoxville, Tennessee; Col. R. J. MEIGS, agent of government in the Cherokee nation; Col. JOHN M'KEE, agent of government in the Chectaw nation; SAMUEL POSTLETHWAITE, Esq. Natchez, Miss. the Rev. SYLVESTER LARNED, New Orleans, Lou. Rev. HENRY KOLLOCK, D. D. Savannah, the Rev. MOSES WADDEL, D. D. President of the University of Georgia, JOHN BOLTON, Esq. Savannah, JOHN WHITEHEAD, Esq. Waynesboro', and the Hon. JOHN ELLIOT, Sunbury, Georgia; the Rev. BENJAMIN PALMER, D. D. Charleston, and Dr. EDWARD D. SMITH,* Professor in the College, South Carolina; and Gen. CALVIN JONES, Raleigh, N. C.

Abroad the following persons were elected; viz, WILLIAM WILBERFORCE, Esq. CHARLES GRANT, Esq. the Rev. JOSIAH PRATT, and the Rev. GEORGE BURDER, London; the Rev. JOHN CAMPBELL, D. D. the Hon. KINCAID MACKENZIE, and the Rev. RALPH WARDLAW, D. D. Scotland; Mr. FREDERIC LEO, Paris; the Rev. Mr. JOWETT, Malta; the Rev. Archdeacon TWISLETON, Ceylon; the Rev. WILLIAM CAREY, D. D. and the Rev. THOMAS T. THOMASON, Calcutta; and the Rev. ROBERT MORRISON, D. D. China.

The manner, in which the Corresponding Members are to be informed of their election, was submitted to the Prudential Committee.

Resolved, That this Board, is deeply impressed with the holy devotedness, zeal, fidelity, labors, and excellence of character, of their

* This gentleman died quite lately, on a visit to St. Louis, Missouri, greatly lamented by all who knew him.

late beloved missionary, the Rev. EDWARD WARREN; that his memory is precious; and that the Prudential Committee be authorized and directed to erect a suitable monumental stone over his grave, at the Cape of Good Hope.

Resolved, That the Board will ever exercise an affectionate and provident care, for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved, That the Board gratefully acknowledge the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of the Board to all Societies, Churches, Congregations, and individuals, from whom donations and contributions have been received.

Various interesting subjects were referred to the Prudential Committee, and to the future deliberations of the Board.

[The details of business, which annually demand the attention of the Board, in relation to funds, the duties of officers, &c. &c. and the appointment and report of various committees, would not be particularly interesting to the public. The important objects and plans of the Board are brought to view in the Report of the Prudential Committee.]

Resolutions of thanks were unanimously adopted, and ordered to be presented to the Committee of the Old South Church, for the use of that house of worship, for the public religious services of this annual meeting;

To the choir of singers, for their attendance and aid on this occasion;

To his Honor, the Lieut. Governor of Massachusetts for his kindness and politeness in procuring the use of the council-chamber for the use of the Board during the present session; and

To those individuals and families in Boston, whose hospitality has been experienced by the members.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

The next annual meeting was appointed to be held at Hartford, Conn. on the third Wednesday of September, 1820, at 10 o'clock A. M. The Rev. Dr. NOTT having been appointed to preach on that occasion, the Rev. Dr. PROUDFIT was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. WORCESTER.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

The year is quickly gone; and in the kind providence of HIM, who has crowned it with his mercies, we are returned to this Board of sweet and high counsel, to review the past, and to consult for the

future.—But not all are here. The revered friend of man and of God;—who had borne a conspicuous part in the cares and toils of his country's deliverance and elevation,—and, with still more ardent devotion engaged in the great design of raising up the world to virtue and to glory,—the Hon. JEDIDIAH HUNTINGTON—*is not here.*—The venerated champion of the cross,—whose highest joys were its holy triumphs,—whose conceptions were among the first in the teeming deliberations, from which this Board, with all its plans and enterprises, sprung,—who, in each succeeding year, has been the second of its officers, and a prime counsellor of its measures,—and whose fidelity to his many and weighty trusts was an example to his compeers and a light to the world,—the Rev. Dr. SPRING—*is not here.*—Their course is finished;—their work is done;—their trials are ended; and our Master and Lord, supremely wise and good, has called them to rest from their labors, in the mansions which he had prepared for them. The places that have known them will know them no more. We have mingled our tears with many at their tombs; we have embalmed the memory of the one and of the other in our hearts; and we now record their names in the assured persuasion, that they have long since been enrolled for everlasting remembrance on high.

But the time demands, that they who weep be as though they wept not. *Our work is not done.* We have still to be followers of them, who through faith and patience inherit the promises. The removal of laborers, one after another, is no intimation that the design is to be relinquished, or the work suspended. He, whose design it is, still lives, and still reigns on the holy hill of Zion, for its accomplishment; and is continually giving increased emphasis to the mandate, *Go ye, therefore, and teach all nations;*—and to the assurance, *Lo, I am with you alway.*

The Missions, concerning which report is now to be made, are seven: BOMBAY, CEYLON, PALESTINE, CHEROKEE, CHOCTAW, ARKANSAS, and SANDWICH: the first, only six years ago dubiously struggling for a place, and even for existence; the last, just on the eve of embarkation; and the whole extending from east to west more than two thirds around this globe, which, as the dearly purchased domain of the Son of God, Christian benevolence desires completely to encircle, and to fill with the light of his salvation.

BOMBAY.

This Mission, the first child of the Board, can never be mentioned by your Committee, without emotions, which the heart wishes always to feel, and recollections, on which it dwells with ever freshening gratitude and delight. It has lost nothing of its title to be regarded with the liveliest affection, confidence, and hope.

The mission now comprises three stations. The first, which is also the principal seat of the mission, is in the great native town of Bombay; and is still held by Messrs. Hall, Newell, and Bardwell. At Mahim, about six miles distant, on the northern part of the same Island, is the station of Mr. Graves,—in the midst of about twenty thousand heathen people, dwelling compactly around him, and near to a still greater number on the neighboring Island of Salsette. Mr.

Nichols has his station at Tanna, the chief town of Salsette, distant from the first station about twenty-five miles, and separated only by a very narrow strait from a dense and wide spread population on the continent. These stations are regarded as eminently eligible, combining many and great facilities, and advantages for extensive operations.

About a year ago, Mr. Nichols was visited with a severe bilious illness, by which he was brought near to death. "My physician, my friends, and myself," he says, "for several days anticipated the rapid approach of that hour, when my soul would be summoned hence. But the Almighty Physician appeared to save. The chastisements of his rod were mingled with the sweetest tokens of his love.—He made all my bed in sickness.—I cannot think of the goodness of God, and the unremitting attention of Dr. Taylor, and my beloved friends about me, but tears of gratitude fill my eyes." His speedy recovery is mentioned by the other brethren, and will be regarded by this Board, as a particular mercy, to be recorded with devout thankfulness. It is, however, only a touching instance amid an ample display of Divine Goodness. In the general health of its members,—in its internal harmony,—in the favor it has obtained with the rulers, and with the people, European, and Native,—in the free course afforded to its operations,—and above all, in its lively steadfastness in the work of faith, and labor of love, and patience of hope,—the Lord has marked this mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labors of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, "containing about ten thousand inhabitants, mostly Hindoos." There "he preached to numbers of the people, and distributed a hundred books."

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place upon the coast, about thirty miles south of Bombay. "Here, in a small compass," he says, "are six or eight towns, belonging to the English; and in these towns there may be thirty thousand inhabitants; who, with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmauns, are all Hindoos." He visited most of the towns and villages in the district, "preached to, and conversed with, large numbers of the people, and distributed about two hundred books. Not only were the books kindly received; but, before he left the district, the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favorable opportunities for preaching to them, which he as gladly embraced. When his stock of books was gone, pressed

by the importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account.

"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read, also, in all those places, some of our tracts, which contain a general view of the Gospel, in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before.—The town of Bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place of the Gospel of Matthew 50 copies, of the Acts 30, and 200 Tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily, as with the people on this island, and that the people and the language are precisely the same there as here."

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

"Our experience of this mode of laboring," say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions farther and farther; and we would rest assured, that our labor will not be in vain in the Lord."

It is their constant, daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. "It will no doubt," they say, "be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the Heathen."

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year of their having printed in large editions, the Gospel of Matthew, the Acts of the Apostles, and two tracts consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract composed by them, and entitled, *The Way to Heaven*; the first Number in a series of *Scripture History*; the *Gospel of Matthew*, for the Bombay Bible Society; *Christ's sermon on the mount*, partly for the Bible Society, and partly for their own distribution; a *Reading Book* for schools;

and a book entitled *An easy and expeditious Method of acquiring a Knowledge of the English language; designed for the benefit of those Natives, who wish to study the English Language and the Sciences.* And at the last dates, they were expecting soon to print the book of Genesis, and several other tracts; and an edition of the *Way to Heaven*, in the Guzerattee language.

“The demand for books, they say, has been greatly increased. A large number has been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the Reading Book for Schools, were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal schools there, and a farther supply was requested through a European gentleman residing there. The supply desired has since been forwarded. A number of Gospels and copies of the Acts, and tracts, have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of Matthew and the Acts, bound together, that an officiating Brahman of the principal temple in that place, asked for it; and it was given him on condition, that it should be publicly deposited in the temple for the use of all that might wish to read it. On this condition, it was received; and the gentleman had ascertained that it was accordingly deposited and actually read.”

The two thousand copies of *The Way to Heaven*, which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements shew, in a strong light, the diligence of the missionaries, and the utility of their printing establishment. Hitherto indeed, they have received little remuneration for the expenses and labors of the press. They have done some printing however for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the mission; and they entertain the hope, that from their Book, “*designed for the Benefit of those Natives who wish to study the English Language and the Sciences,*” the mission will derive no inconsiderable emolument. Copies of the book have been sent home. It is an octavo of 168 pages; and, in the judgment of your Committee, is highly creditable to the mission. But it is chiefly by supplying the missionaries with copies of the Scriptures and other books and tracts for their schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

The Schools of this Mission, as reported at our last anniversary, were eleven. The number has since increased to TWENTY-FIVE. The total number of pupils in these schools is not stated in any of the communications received; but we may fairly estimate those who attend constantly at nearly a hundred Jewish, and more than twelve hundred Heathen children; besides a nearly equal number, in the course of a year, whose attendance is inconstant. The system is extending, the field is widening, the number of schools and of pupils is increasing; and the hearts of the missionaries are expanding with benevolent desire and with animating hope. [See Pan. for Oct. pp. 466—469.]

In this connexion, the brethren make a statement respecting the expense of their schooling system, from which it appears, that, on an average, the teaching of a hundred boys costs the mission about eleven dollars a month, and is not likely to cost it more. Taking twelve hundred, as the total number of pupils in their twenty-five schools, the total expense for a year amounts to about fifteen hundred and eighty dollars.

The Brethren proceed in the following very interesting and impressive recital and appeal. [See Pan. for Oct. p. 468.]

These views of the beloved missionaries are animating, and these sentiments impulsive. They will be deeply felt, not only by this Board, but by the Christian community extensively, and the liberal patronage so earnestly solicited, will not be withheld.

It would have been gratifying to your Committee, had they been able to report a proportionate success in the design of educating children in the missionary families. But in respect to this part of the general plan, the missionaries at Bombay have not yet been so happy as to have their hopes realized; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four native children under their special domestic care; nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of heathen children as Christians, and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect; and preventing a disappointment which both the missionaries and your Committee would most deeply regret.

In the mean time, monies, specially given for this object, will be held in sacred trust; and will not, without the direction or consent of the donors be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some monies, originally intended for this specific application at Bombay, have already, by direction of the donors, been transferred, for the same purpose, to Ceylon, where children can be obtained with less difficulty, and supported at less expense. And your Committee beg to commend it to generous consideration, that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be sufficient for the support of a school there of forty or fifty heathen children; and to the establishment of schools to any extent, for which funds shall be supplied, no obstacle is likely to be found.

In two years the schools of this mission have increased in number from four to twenty-five; and the pupils in an equal ratio. Let the present number in these Schools be taken at a thousand;—let the increase henceforward be only at the rate of doubling in five years;—and let five years be allowed, as the average term of the continuance of the same pupils at the schools;—and, in twenty-five years from this time, *thirty one thousand* heathen children will have been instructed, and issued from the schools;—and at the close of this period the number of schools will be 640, and the number of pupils in them 32,000.

Considering the wide extent of the field now opened, and the continually increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these supply a basis for expanded hope, and open prospects on which the benevolent mind will delight to dwell.

Slender as the probability may be, that adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the living God; it surely is in no degree improbable, that Hindoo children, brought early under a course of Christian instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the Gospel—will learn to see, to despise and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo system; will become advocates for the religion of Christ; and, by the grace of God accompanying the means of his own appointment, many of them be made devoted and exemplary disciples.—Thirty thousand children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, heathen families, and reading it to their parents, and brothers and sisters, and connexions, and acquaintances, will do much, even in their early years, for diffusing the light of divine truth. When attained to riper age, their activity, their influence, and their impressions upon the mass of population, with which they are intermixed, will be proportionably increased. Not a few of them may become not only heads of families, but teachers of schools,—and teachers too, possessed of much better qualifications than can now be obtained. And some of them may be catechists, and preachers,—regularly engaged, and efficient helpers in the missionary work.

Meanwhile, the other parts of the system will be advancing. The missionaries, in their circuits, will preach the Gospel directly to many thousands of heathen people, and distribute the Scriptures and other books and tracts, and cause them to be distributed, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

CEYLON.

At the last anniversary, our hearts were afflicted with mournful anticipations, respecting two of the brethren of this Mission. Those anticipations were but too sure.

The Report then made, left Messrs. Warren and Richards, the last of February, 1818, at Columbo, where they had been for several weeks, retired from their labors, and in quest of health, dubious as to the issue. There every attention, which generous hospitality and Christian kindness could prompt, was bestowed upon them; and various expedients were proposed for their benefit; until at length, in the latter part of April, they embarked for the Cape of Good Hope. Of this measure, Messrs. Meigs and Poor, in a joint letter, written about a month afterwards, give the following particular and satisfactory account. [See Pan. for Feb. pp. 78, 79.]

For the greater part of their voyage, as appears by a letter written by Mr. Richards, after their arrival at the Cape, the weather was very favorable; and the health of both the brethren, particularly of Mr. Warren, was so much recruited, as to afford hope of its being in a good measure restored. These propitious circumstances continued, until they came in sight of land, and expected to be in port at the Cape in about two days. Then the scene was changed. They encountered heavy gales,—were driven out to sea,—and for a fortnight were tossed upon the waves in cold and boisterous weather. They landed at Simon's Bay in the forepart of July, and were conveyed thence to Cape Town, on the 14th of the same month. Both of them had taken severe cold, and their health was much depressed.

They were received at Cape Town with distinguished kindness; and particularly in the Rev. George Thom, missionary there from the London Missionary Society, they found a friend and brother, who, by his assiduous attentions, conferred great obligations upon them and upon their patrons and friends. Your Committee feel a satisfaction of no ordinary kind in recording the following passages of a letter to the Corresponding Secretary, written by Mr. Thom, at the instance of the brethren, four days after their arrival. [See Pan. for Jan. last, p. 36.]

This devout assurance Mr. Thom might well express. Such a testimony from Archdeacon Twistleton, so well known to this Board, and to the Christian community in this country, for his many acts of favor to our beloved missionaries and to the general cause of missions, cannot fail to excite gratitude to the adorable Fountain of all good.

In about three weeks after the date of Mr. Thom's letter, on the 11th of August, Mr. Warren rested from his labors and sufferings.

The missionary course of this lamented servant of the Lord Jesus, short as it pleased Sovereign Goodness it should be, was marked with celestial radiance. His brethren, who were associated with him in the scenes of his toils and trials, bear united and most affectionate testimony to his eminent and uniform devotedness to the holy cause,—his ardent, yet benign and well directed zeal,—his alacrity and diligence in labors,—his patience and cheerful equanimity in sufferings,—his wisdom in counsel and prudence in action,—his kindness of disposition, his heavenly mindedness, and his general excellence of character. During his lengthened illness, his exemplary resignation, his sweet serenity of mind, and his heavenly conversation were in a high degree edifying, and inspiring. His last days and closing scene, as described by his afflicted friend and companion, Mr. Richards,* in a letter, which will have a place in an appendix to this Report,—were such, as this Board and all the friends of the cause would wish those of every missionary to be:—marked with a lively and steadfast confidence in the Lord Jesus,—solaced with a sacred and cheering enjoyment of the divine presence and love,—and brightened with visions, not fantastic, of the glories of immortality.

His flesh rests in hope at no great distance from that of Mrs. Newell; his spirit, we cannot doubt, is with hers, and with those of the

* See Pan. for July last, p. 320.

apostles and prophets, and all the multitude of the redeemed, before the throne of God and the Lamb.—To the Father of mercies, and God of all grace, everlasting thanks are due, for such examples of living and dying,—such seals to the missionary cause.

Mr. Richards, after burying his friend, remained at the Cape, with no very material alterations in his case, until the 25th of November, when, not finding an opportunity for a direct return to Ceylon, he embarked for Madras;—hoping that, in no long time, he might thence get back to his wife and his brethren at the seat of the mission. His letters, written at the time, breathe a spirit eminently Christian. [See Pan. for June, pp. 278—280.]

The latest letters from Ceylon make mention, that intelligence had just been received of Mr. Richards's arrival at Madras, in much the same state of health, as when he left the Cape.*—He is in the hand of his Divine Master, the sovereign and gracious, and all-sufficient Lord of missions. Living or dying he is safe; and the cause, to which his heart has been so evidently devoted, will be advanced.

Our Ceylon mission, thus afflicted and weakened, has been regarded with deep sympathy and concern. The purpose of your Committee, as expressed at the last annual meeting, to use all diligence in strengthening the mission, and all care to prevent a failure of its hopes, has not been dormant.

Immediately after the meeting, the resolution was decisively taken to send more missionaries to Ceylon; and Messrs. Miron Winslow, Levi Spaulding and Henry Woodward, were appointed for the service.

On the 4th of November, at the Tabernacle Church in Salem, the individuals now named, and Mr. Pliny Fisk, were publicly set apart for the service of God in the Gospel of his Son among the heathen, by solemn ordination. In impressive tokens of the divine presence;—in a deep felt interest in the holy cause;—in a lively and exalted participation in the appropriate services; in union of sentiment and feeling, and fellowship in the breaking of bread,—the occasion was equal to any, which your Committee had ever the privilege to witness.

The hope was entertained, that the three brethren designated for Ceylon, might be embarked in a few weeks after their ordination, and preparations for the purpose were actively put forward. No opportunity, however, was offered for conveyance to the field of their labors, until after the lapse of the winter and spring.

The delay was irksome; but Providence had a kind intention. Just in season to go at the time finally fixed upon, yet not without the necessity of great despatch in preparation, John Scudder, M. D. a young physician of good professional reputation and practice in the city of New-York, and of well established Christian character, after having long deliberated on the subject, came to the determination to make a sacrifice of his worldly prospects, and of all that could attach him to his native country, for the benefit of the heathen, and the glory of Christ. Being apprised of the expected departure of the three waiting missionaries, he made a solemn offer of himself, his wife and child, to be sent with them to Ceylon.

* Since this Report was made, a letter has been received from Bombay, which mentions the arrival of Mr. R. at the seat of the mission in Ceylon.

Dr. Scudder had for several years entertained serious thoughts of the ministry; had addicted himself to theological reading and study; and been accustomed to take a part in social religious exercises. It would, therefore, accord with his feelings and desires, to prosecute sacred studies, enjoying the aid of the brethren with whom he might be associated, during his passage and after his arrival, until it should be deemed proper for him to receive ordination; and, in the mean time, and ever afterwards, to hold his medical science and skill sacredly devoted, and to be employed as opportunity should be afforded, for the benevolent purposes of the mission.

Desirable as it was, that the deeply deplored breach, made by the removal of Mr. Warren from the mission, from its hospital, and from the miserable multitudes to whom his medical practice promised to open the most hopeful access for the Gospel, should be supplied; your Committee could not but regard the offer of Dr. Scudder, as signally providential. His testimonies were ample and satisfactory; and he was gratefully accepted.

On the 8th of June, the three ordained missionaries, and the beloved physician, with their wives, having previously received the instructions, and the affectionate counsels and exhortations of the Committee, embarked at Boston, on board the brig *Indus*, bound to Calcutta, but engaged provisionally to touch at Ceylon. It was a scene of sacred and melting tenderness; and while the parting hymn was sung, and the valedictory prayer was offered,—devoutly commending them to the grace of God for the holy and arduous service to which they were devoted,—a numerous assemblage of friends and spectators attested the deep sympathy and interest, with which their hearts were affected, by many tears. It may be hoped, that the fervent desires of many hearts are in gracious remembrance with Him, who rules the elements; and that within three or four weeks from this time, a scene scarcely less tender,—a scene not of parting but of meeting,—will be enjoyed in Ceylon.

The circumstances and operations of the mission at Ceylon are considerably different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabarian, the common language of the northern part of Ceylon, where the mission is established; our missionaries there have no occasion to employ themselves in making a translation,—an arduous work, which occupies no inconsiderable portion of the time and laborious attention of our Bombay mission. Nor have they yet at Ceylon got the printing establishment into operation. They have a press and types, both Tamul and English,—and apparatus and paper; and in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other books and tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books for their schools, for distribution, and the various purposes of the mission.

The labors of this mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending schools, and instructing children in the family; with the necessary preparations for these important departments of labor.

At the three stations of the Bombay Mission, the brethren are in the midst of large cities, comprising in all not less than two hundred thousand souls; and throughout which they preach and distribute books and tracts to people in the streets, at their houses and temples, and different places of resort, as opportunities are afforded,—but without the satisfaction and advantage of stated places and regular assemblies. The Ceylon mission is in a country of villages, where the people, though not thinly scattered, are yet very differently situated from those in crowded cities. In general they are less deeply immersed in the darkness and corruptions of paganism, and have more activity of intellect, more knowledge and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Besides Tillipally and Batticotta, the two stations of the mission, the brethren have six other large parishes under their particular care: Mallagum, Milette and Panditeripo, belonging to the Tillipally station; and Changane, Oodooville and Manepy, belonging to the station of Batticotta.

In these parishes, as formerly reported, there are ancient church buildings and glebes, which our missionaries have been permitted to occupy, and which, after considerable expense in repairs, are of great advantage to the mission. And within these parishes chiefly, though not solely, the brethren have bestowed their labors and attentions; making their circuits from week to week, for preaching, visiting the schools, and the various purposes of the mission.

For a considerable time, they would of course preach to the native people only by interpreters; but now, for more than a year, both Mr. Poor and Mr. Meigs have been able to preach in the language of the country.

The instruction of children, however, has been with them, from the beginning, an object of very earnest attention. They early took the resolution to establish schools in all the parishes under their care, the superintendence of which should be assigned in divisions to the several brethren of the mission; and to extend the system to as great an amplitude, as they should find themselves able. But their operations have been retarded by the afflictive dispensations towards Messrs. Warren and Richards.

In a joint letter bearing date May 24, 1818, Messrs. Meigs and Poor say: [See Pan. Feb. p. 78.]

Only six months after this in his journal of November, Mr. Poor states: [See Pan. for Sept. p. 419.]

These statements shew a rapid and very animating increase. The total number of pupils under the care of Mr. Meigs at this time, is not in any of the communications so definitely given. In September, however, two months earlier, he had five schools—four in Batticotta and one at Changane; and was intending soon to establish others in Manepy and Oodooville.

It may be pretty safely estimated, that at the close of the year 1818, the period to which the present Report brings down the history of the mission, the total number of pupils in the schools, belonging to the two stations, was about seven hundred.

Highly gratifying, also, is the success in obtaining children to be held under the special care of the missionaries, and brought up in the

nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last dates, twenty-four native boys; to whom, or the most of whom, select names were given, denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behavior, and their improvement, very pleasing accounts are given. The number in Mr. Meigs's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

In this place the following brief extracts from the journals and letters of Messrs. Meigs and Poor, may be interesting to the Board, as they will shew, in varied lights, the state and labors, the spirit and prospects of the mission.

In the journal of the Batticotta station, Mr. Meigs writes: [See Pan. May, pp. 225—230.]

The next are notices by Mr. Poor, in the journal of Tillipally. [See Pan. Aug. pp. 376—378, and Sept. p. 417.]

In their joint letter of May 24th of the last year, the brethren say, [See Pan. Feb. p. 76.]

To the extracts now given your Committee will add only the following, from the latest joint letter, bearing date Oct. 16, 1818.

After several particular acknowledgements of donations from societies and individuals, for the education of children in their families, the brethren proceed to say:—[See Pan. July, p. 319.]

These extracts afford ample evidence that the brethren of this mission have been laborious in their work, and much reason to hope that their zealous labors will not be in vain in the Lord. When joined by those, who are now on their passage, the mission will be strengthened, its schools may be multiplied, and its operations extended.

Supyen, the interesting youth noticed at some length in the Report of the last year, was, at the time of the latest dates, upon the coast of the neighboring peninsula, still suffering from persecution, but apparently steadfast in the faith. Of Maleappa it may reasonably be hoped, that he will not only prove himself to have been made a partaker of the grace of the Gospel, but also be a helper to the mission and a blessing to the heathen. Mention is made in the letters and journals, of one or two others, hopefully turned from darkness unto light; and of a prevailing conviction on the minds of not a few, that their idolatrous system is vanity and a lie.

[To be concluded in our next.]

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
from Sept. 16, to Oct. 23, 1819.

[In the following list of donations, the letters S. I. M. stand for the *Sandwich Island Mission*, or the *Mission to Owhyhee and the neighboring Islands*.

		Total.
Abington, Ms. Fem. Benev. Soc. for the Sand. Isl. Mis.	35 50	162 00
Abington and Bridgewater, Calvinistic Soc. for educ. of hea. chil. by Mr. Daniel Sawin, Treas.	23 00	
Arundel, Me. Henry Clark, a boy 6 years old, for the hea. sch.	50	
A little girl 8 years old, saved by abstaining from sugar,	1 50—2 00	
Ashburnham, Ms. Fem. Cent Soc. for the mis. at Brainerd, by M. Coolidge,	23 41	
Ashby, Ms. Several ladies, members of the Cent Soc.	20 00	
The monthly concert,	7 50	26 50

<i>Augusta, Me.</i> A missionary box kept in the monthly concert, for the ed. of hea. chil. by the Rev. Benj. Tappan, - - -	22 08	<i>Total.</i>
The Fem. Mite Soc. by Sarah Eveleth, Treas. - - -	10 00	42 21
The Juven. Mite Soc. by James Bridge, - - -	5 00—15 00	120 00
[These two sums, together with the payment of \$15 in April last, are for educating a child at Brainerd.]		
<i>Barre, Ms.</i> Fem. Cent. Soc. by the hand of Mr. C. Jenkins, - - -	23 00	
<i>Bath, Me.</i> Fem. Hea. School Soc. by the Rev. J. W. Ellingwood, - - -	13 00	41 46
<i>Bedford, N. H.</i> A friend, by Dea. J. French, for Sand. Isl. Mis. - - -	1 00	
<i>Bedford, Ms.</i> The monthly concert, by the Rev. Samuel Stearns, remitted by Dea. Crosby, - - -	30 39	
<i>Belchertown, Ms.</i> A weekly conference, for the S. I. M. by Justus Forward, Esq. - - -	10 00	
<i>Berlin, Con.</i> Fem. Benev. Soc. by Elizabeth Goodrich, Treas. - - -	30 00	
<i>Bethlem, Con.</i> From a family, - - -	3 15	
<i>Bloomfield, N. Y.</i> Dea. Buel, by Mr. E. Loomis, - - -	1 00	
<i>Bluehill, Me.</i> Ladies' Cent Soc. for the ed. of hea. chil. by the Rev. Jona. Fisher, - - -	18 00	65 00
The Children's Soc. for the same object, - - -	5 17	
A bal. to make change, - - -	83	
<i>Boscawen, N. H.</i> (W. parish.) Cent Soc. by Martha Little, Treas. for the mission at Brainerd, - - -	16 27	†162 59
<i>Boston, Ms.</i> Mr. Whitney, by Mr. S. T. Armstrong, a sum found in the street, - - -	12 87	
Contrib. after a Sermon in the Old South Chh. by the Rev. Dr. Lyman, - - -	155 17	
From a lady, for S. I. M. - - -	25 00	
Mr. John Homes, - - -	1 00	
A friend, for S. I. M. - - -	10 00	
A friend, by Mr. S. T. Armstrong, for S. I. M. - - -	25 00	
Miss E. A. by do. for do. - - -	2 00	
From "S." for do. by do. - - -	2 00	
Members of the Old South Church, for the educ. of a child named Joshua Huntington, by Mr. Thomas Vose, - - -	30 00	90 00
Monthly concert of the Old South and Park Street Churches, for the mission to Jerusalem, - - -	34 00	522 39
Ladies, for Mary Mason, remainder of an ann. payment, by Mrs. Storrs, - - -	5 00	90 00
From "W. W." for S. I. M. - - -	3 00	
From S. H. Esq. for S. I. M. - - -	20 00	
Children in a Sabbath school in Hawkins Street, - - -	78	
Fem. Assistant Soc. for Mis. by Miss Jenkins, for S. I. M. - - -	3 50	8 50
A Widow's mite, - - -	1 00	
An individual, at the close of the communion service in Park Street chh. - - -	30 00	
Capt. C. Reynolds, wages due Marquesas' Island boys, and to be expended for their benefit, - - -	26 76	
A lady, by the Rev. Mr. Dwight, for S. I. M. - - -	1 00	
Dea. Edward Phillips, by Mr. Armstrong, for S. I. M. - - -	20 00	
Two collections in Park Street Church, viz. On Friday evening, Oct. 15, and Saturday morning, Oct. 16, for S. I. M. - - -	184 14	
<i>Boxborough, Ms.</i> A gentleman, for S. I. M. - - -	2 00	
Mr. Joseph Stone, - - -	5 00	
<i>Boxford, Ms.</i> A lady, by Dr. Woods, for S. I. M. \$2; for Am. Ind. - - -	1 75, 3 75	
<i>Brainerd's Bridge, (Nassau.) N. Y.</i> Paul Roberts, Esq. by S. T. A. - - -	50	
<i>Braintree, Ms.</i> A friend, by Mrs. Storrs, for S. I. M. - - -	2 00	
The Evangel. Soc. by the Rev. R. S. Storrs, - - -	12 00	17 50
Mr. Bryant Newcomb, - - -	10 00	
Collection at the monthly concert, - - -	7 72	14 89
Collection in the congregation, - - -	14 00	
Fem. Mis. Soc. for Am. Indians, by Mrs. M. Sugden, - - -	42 05	303 97
<i>Branford, Con.</i> A female friend, by the Rev. Mr. Gillet, - - -	2 00	
Dea. Samuel Frisbie, - - -	1 00	
<i>Brattleborough, Ver.</i> A lady, for S. I. M. - - -	50	
<i>Bridgetown, N. Jer.</i> The Presbyterian church, by the Rev. Jona. Freeman, for S. I. M. - - -	20 00	
<i>Brimfield, Ms.</i> Subscription by ladies, for S. I. M. - - -	24 00	
<i>Brookfield, Ms.</i> Contribution in the 1st parish, for S. I. M. by the Rev. Eliakim Phelps, - - -	74 28	
Capt. Daniel Chamberlain, for the mission at Brainerd, - - -	44 31	
Mr. Jesse Bannister, - - -	2 00	
Individuals in the 2d parish, for S. I. M. by the Rev. Micah Stone, 3; the Relig. Char. Soc. of Females, \$1, - - -	4 00	
<i>Brooklyn, Con.</i> Mr. Tyler, for S. I. M. - - -	2 00	

* See also Note to p. 523.

† This amount includes the total from both the E. and W. parishes.

Bucksport, Me. Monthly concert, - - - - -	6 00	
Burton, O. A female friend, for ed. hea. children, - - - - -	50	
Byfield, Ms. Young ladies for a child to be named JOSEPH EMERSON, - - - - -	30 28	46 46
Cambridge, Ms. A gentleman, by Mr. S. T. Armstrong, for S. I. M. - - - - -	5 00	
The Tract and Missionary Soc. for S. I. M. - - - - -	20 00	
The Mission. Sewing Circle, by Mr. James D. Farnsworth, - - - - -	10 00	
Scholars in a grammar school, for do. by Mr. J. D. F. - - - - -	1 00	
Canandaigua, N. Y. Mr. W. Hubbel, 1; Persis Kibbe, \$2, for S. I. M. - - - - -	3 00	
Rev. Mr. Onderdonk, 5; Children in Miss Shepard's school, \$1, - - - - -	6 00	
Other individuals, for do. by Mr. Loomis, - - - - -	8 00	
Carlisle, Ms. Monthly concert, by Dea. J. Green, for the western mis. - - - - -	2 64	
Carver, Ms. Heathen's Friend Soc. by Lois Lucas, Treas. - - - - -	11 50	24 09
Cazenovia, N. Y. From the following persons; viz. - - - - -		
Col. J. Lincklaen and Mrs. Lincklaen, - - - - -	100 00	
Mr. and Mrs. Foreman, 5; Mr. and Mrs. Burnel, \$10, - - - - -	15 00	
J. D. Ledyard, 4; Zadock Sweetland, \$10, - - - - -	14 00	
Rev. John Brown, 5; Eliphalet Jackson and Jacob Ten Eyck, \$3 each, - - - - -	11 00	
Charles Parmelee, 3; Mr. and Mrs. LeClery, \$2, - - - - -	5 00	
J. Dwinell, C. Stebbins, P. LeClery, \$1 each, - - - - -	3 00	
Aaron Merriam, 1 25; Rev. Roger Adams, \$1; Daniel Blish, 50 cts. - - - - -	2 75	
Henry Childs, 25 cts. contrib. in the north school district, 1 40, - - - - -	1 65	
Contribution at the church, - - - - -	15 50	
H. Mitchel, Lucinda Ellis, 50 cts. each; Mrs. Childs, \$3, - - - - -	4 00	
Helen Ledyard Lincklaen, 4 78; Abba M'Carte, \$2, - - - - -	6 78	
Mary Euphemia Foreman, 1; Eleanor Remsen, 1; Patty Parmelee, \$1, - - - - -	3 00	
Fem. Benev. Society, - - - - -	9 12	56 39
Individuals, - - - - -	3 00	
Fem. For. Mis. Soc. - - - - -	3 00	
Charles Parmelee, 5; Samuel Sweetland, \$10, - - - - -	15 00	
Charity box in the 1st Presbyterian congregation, - - - - -	2 58	
Dea. Selah Munson, - - - - -	15 00	229 58
Charleston, S. Car. Mrs. McElhenny, for S. I. M. by Col. C. Sheridan, - - - - -	20 00	
Charlestown, Ms. A few individuals, for S. I. M. - - - - -	11 00	
Chelmsford, Ms. Heathen School Soc. by Lucy Byam, Treasurer, - - - - -	12 00	36 00
Chelsea, Ver. The sch. of Asenath Hatch, for S. I. M. by Dea. Coolidge, - - - - -	2 48	
Cheshire, Con. Dea. Roger Hitchcock, by Rev. Mr. Gillet, - - - - -	1 00	
Chesterfield, Ms. Fem. Char. Soc. for S. I. M. - - - - -	3 00	
Two young ladies, by Mr. Henry Snow, for do. - - - - -	1 00	
Columbia, Pen. Fem. Mis. Soc. for the mission at Elliot, remitted to Robert Ralston, Esq. by Catharine S. M'Kissick, Treasurer, - - - - -	25 00	56 30
Columbia, S. C. Three persons, for S. I. M. by * * * - - - - -	10 00	
Concord, N. H. Children in sch. district No. 1, by the Rev. J. H. Church, - - - - -	1 00	
Hannah Walker, for the Cherokee mission, - - - - -	1 00	
A female friend, for S. I. M. - - - - -	2 00	
Concord, Ver. Fem. Cent Soc. by Sarah F. Williams, - - - - -	12 00	58 00
Concord, Ms. Collection in the Rev. Dr. Ripley's congregation, for S. I. M. - - - - -	35 25	
Cornish, N. H. James Ripley, Esq. by the Rev. J. Harvey, for S. I. M. - - - - -	2 00	
Contribution for do. by the Rev. Joseph Rowell, - - - - -	17 36	
Cornwall, Con. The church, by the Rev. Mr. Stone, for S. I. M. - - - - -	34 00	
A mite box, for S. I. M. - - - - -	2 00	
Mrs. Sally Dagget, for do. - - - - -	10 00	
The Rev. Herman Dagget, - - - - -	12 00	
Croyden, N. H. Fem. Asso. for ed. hea. chil. by Elizabeth Chapin, Treas. - - - - -	12 00	20 13
Cummington, Ms. Hea. School Soc. by Mr. William Packard, Treas. for Sch. fund, - - - - -	25 00	119 40
The Christian Knowledge Soc. by Mr. William Packard, - - - - -	15 00	79 50
Mr. Seth Porter, - - - - -	100 00	
Danvers, Ms. (N. par.) A Fem. Pray. Soc. by Betsey Putnam, for S. I. M. - - - - -	6 00	46 00
Individuals in do. for do. - - - - -	6 56	
Dedham, Ms. Collected for S. I. M. by Dr. J. Wheaton, - - - - -	6 00	
Dover, Ms. Young ladies for S. I. M. by A. Woodward, - - - - -	1 50	
East Greenwich, Con. A friend of missions, by Col. Charles Sherman, for S. I. M. - - - - -	10 00	
East Windsor, Con. Lavinia Clark, by the Rev. S. Bartlett, - - - - -	1 00	
—(N. parish.) Fem. Benev. Soc. for the Cherokee mission, - - - - -	35 50	69 87
Enfield, Con. Agnes Parsons, for the Cherokees, - - - - -	50	
Esperance, N. Y. Fem. For. Mis. Soc. by Elizabeth Cumpston, Treas. - - - - -	10 50	
Fairfield, Con. David Judson, Esq. and William Hoyt, for S. I. M. (by W. Tennessee,) - - - - -	12 00	

Nov.	<i>Fairvale</i> , (Granville,) N. Y. Individuals, by Mr. Southworth, for S. I. M.	6 28	Total.
Total.	<i>Palmouth</i> , Me. Fem. For. Mis. Soc. for the school at Brainerd, by M.		
9 69	Merrill, Sec.	7 00	35 67
6 46	<i>Farmington</i> , Conn. A family, for S. I. M. 1 50; Mr. Timothy Cowles, 1, for do. 2 50		
	<i>Fitchburg</i> , Ms. The Educ. and Mis. Soc. towards the support of the Rev.		
	Asa Thurston at the Sandwich Islands,	90 00	
	Ladies, for ed. a hea. child in the family of Mr. Thurston,	12 00	42 00
	<i>Framingham, Marlboro', and vicinity</i> , Ms. For. Mis. Soc. by Mr. Solomon		
	Fay, Treas.	62 00	279 00
	<i>Framingham</i> , Fem. Friendly Soc. for <i>David Kellogg</i> , 2d pay. by Mary		
	Rice, Treas.	12 00	24 00
	Collection in the Rev. D. Kellogg's society for S. I. M.	28 14	
4 05	<i>Glastenbury</i> , Conn. Fem. Cent Soc. by Betsey Hall, Treas. for S. I. M.	23 09	135 53
	<i>Gloucester</i> , Ms. Mr. Giles, 1, for S. I. M. Francis Norwood, 1,	2 00	
	<i>Gorham</i> , N. Y. Rev. Mr. Merrill, for S. I. M. by Rev. H. Daggett,	5 00	
	<i>Goshen</i> , Ms. A legacy from the estate of Mrs. Susanna May, half for For.		
	mis. and half for mis. in our own country; by Mr. R. Cushman,	40 00	
	Interest on the above,	3 15-43 15	
	Maj. Josiah Lyman, 50 cts. Miss A. Abel, \$1,	1 50	
	<i>Goshen</i> , Conn. Contribution after a sermon by the Rev. Mr. Humphrey, at		
	the ordination of the missionaries,	136 31	
	Individuals, by the Rev. J. Harvey, for S. I. M.	6 26	
	Fem. Char. Soc. for the Cherokee mission, by Catharine D. Harvey, Treas.	25 75	80 79
	Other individuals by Rev. J. Harvey, by hand of Tennoee,	10 75	
	Another do. by Honoree,	1 00	
	<i>Greenwich</i> , Ms. A legacy bequeathed by Col. Joseph Williams, paid by		
	Edward Pynchon, Esq. his executor of his will, for educ. foreign youth		
	for missionary services, and Indian youth in America,	500 00	
6 59	<i>Griswold</i> , Conn. Educ. Soc. for the educ. of hea. children in the East, by		
	Daniel Huntington, Treas.	26 00	
	<i>Groton</i> , N. H. Two persons, for the Cherokee mission,	83	
	<i>Guilford</i> , Conn. (N. par.) Individuals, by the Rev. Wm. F. Vaill, for S. I. M.	9 23	
	<i>Hadley</i> , Ms. Members of Hopkins's Academy, for the S. I. M.	3 00	
	<i>Halifax</i> , Ms. Monthly concert, by Mr. S. T. Armstrong,	3 81	
	<i>Hallowell</i> , Me. Monthly concert in the chh. and soc. by Gen. Henry Sewall,	10 50	
	<i>Hampden Co.</i> Ms. For. Mis. Soc. by the Hon. George Bliss, Treas.	119 00	1,150 00
	<i>Hampshire Co.</i> Ms. The Grand Jurors of the Sup. Jud. Court, fees of		
6 00	entrance, usually expended for liquor,	4 80	
	<i>Hardwick</i> , Ms. Rebecca Cutler, for the S. I. M. by the Rev. Thomas Holt,	10 00	
	<i>Hartford</i> , Conn. Aux. For. Mis. Soc. by H. Hudson, Esq. Treas. of which		
	\$40 are from Mr. Elijah White of Bolton, Conn. for the For. Mis. Sch.	77 00	273 75
	Mr. Eliphalet Terry, for S. I. M.	8 00	
	Thomas S. Williams, Esq. 5: A friend, \$1, for S. I. M.	6 00	
6 30	<i>Hartford</i> , N. Y. Individuals, for the S. I. M. by C. Southworth, 8 20; Mr.		
	Griffin, for do. \$1,	9 20	
	<i>Harvard</i> , Ms. Fem. Auxil. Assoc. for ed. WARREN FAY, by Nancy Nason,		
	Treasurer,	25 83	104 68
	<i>Hatfield</i> , Ms. Ladies, for S. I. M. by Dr. D. Stebbins,	1 20	
8 00	<i>Haverhill</i> , N. H. George Woodward, Esq. for a child to be educ. in his		
	brother's family in Ceylon, and named LYDIA or HENRY, MIDDLETON,	12 00	
	<i>Henniker</i> , N. H. For. Mis. Associa. by the Rev. Moses Sawyer,	2 75	23 50
	<i>Hillsboro' County</i> , N. H. Bible and Char. Soc. by Richard Boylston, Treas. viz.		
	Subscribers for For. Missions,	13 51	
	A subscriber for ed. hea. youth,	2 00	
	Three female friends in <i>Goffstown</i> ; for the school at Brainerd,	9 74	
	A Soc. in <i>Greenfield</i> , N. H. for ed. hea. youth,	6 75	
20 13	The Soc. generally; for the mission to S. Islands,	5 46-37 46	157 58
	<i>Holles</i> , N. H. An individual, "for the missionaries," by Mr. S. T.		
	Armstrong,	20 00	
9 40	A female friend, by the Rev. Dr. Worcester,	55	
9 50	<i>Holliston</i> , Ms. A friend, for the mission among the natives of this country,		
	by E. Prentiss,	3 00	
6 00	Individuals, for S. I. M. by the Rev. Josephus Wheaton,	12 03	
	<i>Hopkinton</i> , Ms. A contribution, for S. I. M. by Dea. Fitch,	19 00	
	Mr. Samuel Morse, a small balance,	33	
	<i>Huron</i> , O. A fatherless child, obtained as a reward for tickets at school,	1 00	
	<i>Keene</i> , N. H. Rev. Z. S. Barstow, for S. I. M.	1 00	
	<i>Kennebunk</i> , Me. Monthly concert, by Mr. Hayes,	4 00	
	<i>Killingworth</i> , Conn. A lady for S. I. M. by Col. Sherman,	1 00	
9 87	<i>Kingston</i> , Ms. A box kept on Maj. G. Russell's counter,	2 72	8 66
	<i>Lebanon</i> , N. H. Dea. William Sandborn, for S. I. M.	6 00	
	<i>Lebanon</i> , Conn. Lucy Bartlet, for S. I. M. by the Rev. S. Bartlet,	1 00	
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<i>Lee</i> , Ms. The Social Char. Soc. by Mr. Cyrus Leonard, remitted by H. Hudson, Esq. for S. I. M.	5 00	Total
A Soc. of young persons, besides donations of clothing, &c. by do. for do.	2 00	
<i>Leicester</i> , Ms. Relig. Char. Soc. of fem. by the Rev. John Nelson, for S. I. M.	4 00	
A lady and two daughters, for do.	5 00	
Other Individuals,	2 32	
<i>Lexington</i> , N. Y. The Ladies' Soc.	11 50	
<i>Lisbon</i> , Con. Fem. Char. Soc. by the Rev. Levi Nelson,	15 00	32 00
<i>Litchfield</i> , Con. The Hon. Tapping Reeve, for S. I. M.	2 00	
Miss Pierce's school, for do.	4 50	
— <i>South Farms</i> , James Morris, Esq. for do.	2 00	
David Rhea, Simeon Harrison, Hannah Harrison, \$1 each,	3 00	
Eloisa Farnam, 20 cts.	20	
<i>Little Rest</i> , R. Isl. A lady for S. I. M. 2 50; a friend, 50 cts.	3 00	
<i>Loudon</i> , N. H. Mrs. E. Chase, by Rev. Dr. Worcester,	25 00	
<i>Lyme</i> , Con. Fem. For. Mis. Soc. by Lois Matson, Treas.	30 00	
<i>Manchester</i> , Ver. Fem. Mite Soc. by the Rev. H. Bingham,	16 56	43 15
<i>Middlebury</i> , Ver. Dr. William G. Hooker,	12 00	
Mr. Hart Tudor, by the Rev. Mr. Hawes,	9 50	
<i>Middlefield</i> , Ms. A Society of females, for the S. I. M. by the Rev. Dr. Worcester,	10 00	
<i>Middletown</i> , Con. For. Mis. Soc. by Richard Hubbard, Esq. Treas.	87 75	712 35
<i>Milbury</i> , Ms. Fem. Cent Soc. for ed. a child to be named JOSEPH GOFFE, out of respect to their pastor,	12 00	
<i>Milford</i> , Ms. The Moral, and Char. Soc. by the Rev. David Long,	5 00	
<i>Monson</i> , Ms. Monthly concert, for S. I. M.	4 17	27 76
Mr. Gideon Merrick,	1 00	
Collection at an exhibition in the Academy,	9 50	
From R. F.	33	
<i>Montrose</i> , Pen. The monthly concert, by the Rev. Mr. Judd,	8 71	
Edward D. Gore, by do.	1 00	
<i>Morristown</i> , N. Jer. Miss E. Woodruff by Rev. Dr. Richards,	10 00	
<i>Newark</i> , N. Jer. Fem. Mite Soc. for educ. of hea. chil. in. India, by Hannah Woodruff, Treas.	80 00	382 00
Collected after an anniversary address to the Male and Female Mite Societies, for the benefit of the Choctaw Indians,	6 00	
Ladies, by C. J. Graham, Esq. for S. I. M.	15 00	
Mr. Ellison Congar, for do. by Mr. S. T. Armstrong,	10 00	
Collections in the monthly concert of the 1st church, since the 1st of April last, by the Rev. Dr. Richards,	82 17	
Capt. Obadiah Congar, by the same,	7 00	
<i>New Bedford</i> , Ms. Fem. Hea. School Soc. for a child to be educated at Brainerd, and named BETSEY MAYHEW, in memory of a late member of the Soc. by Agnes Ayres, Treas.	22 00	298 35
<i>New Berlin</i> , Con. Fem. Benev. Soc. by Dea. Thomas Loomis, for the For. Mis. School,	18 00	
<i>New Braintree</i> , Ms. Dea. Pepper, for S. I. M.	3 50	
Lemuel Harrington, \$1; Several individuals, 12 95,	13 95	
<i>New Brunswick</i> , N. Jer. From the following individuals for the mis. to Sandwich Islands; viz.		
Mr. John Pool, 5; Dr. Moses Scott, 3; Aletta Varter, \$1,	9 00	
Joanna Bayard, 3; Euphemia Patterson, \$3,	6 00	
Rev. John Ludlow, Rev. L. J. F. Huntington, Col. John Neilson, \$5 ea.	15 00	
Daniel Voorhees and Son, 4; Daniel Perrine, \$1; Mr. — Bard, 50 cts.	5 50	
Joseph C. Griggs, Dr. Wm. Van Deusen, Matthew Egerton, \$1 each,	3 00	
James Bennet, Esq. 5; James Schureman, Esq. 1; Dr. Lewis Dunham, 3,	9 00	
Samuel Holcomb, 3; S. Ayres, Rev. Dr. Livingston, \$2 each,	7 00	
Lewis Carman, James Crennelin, \$2 each,	4 00	
Abraham Voorhees, Robert Eastburn, Henry Van Aursdalen, Robert Downs, David Schenck, E. Mollesen, Helen Priestley, Theodosia Grant, Mrs. J. Freeman, Mrs. L. Henry, Elizabeth Johnson, \$1 each;		
William Myer, 1 19,	12 19	
Other individuals, in sums less than one dollar,	7 75	
Rev John Ludlow, (additional.)	3 00	
The monthly concert,	14 45	
<i>Newburyport</i> , Ms. The charity box of a small Reading Soc. for S. I. M.	3 00	
<i>Newfane</i> , Ver. Fem. Cent Soc. by the Rev. Jonathan Nye,	16 00	31 00
<i>Newhaven</i> , Con. Associa. of Young Men, for S. I. M. by Col. Sherman,	7 56	19 56
Dea. Barritt, 1; Timothy Atwater, 2; Dea. Twining, \$2,	5 00	
Mrs. Kimberly, \$2; a widow's mite. 6 cts.	2 06	
Mrs. E. Townsend, 1; Mr. Reuben Rice, 5; Rev. Samuel Merwin, \$5;	11 00	
— <i>West parish</i> , collected in a charity box, principally in Mr. Stebbins's school, for do.	8 11	

<i>New Hampshire.</i> Individuals, by James Morris, Esq.	37	<i>Total.</i>
<i>New Marlboro',</i> Ms. Aux. For. Mis. Soc. by the Rev. Jacob Catlin, Pres.	15 00	
<i>New Milford,</i> Con. Individuals, by the Rev. Andrew Elliott,	20 00	
<i>New York,</i> Mr. Arthur Tappan, for S. I. M.	50 00	
From "V." for S. I. M. remitted to Dr. Worcester,	5 00	
A lady, for S. I. M. by Col. Charles Sherman,	2 00	
<i>Northampton,</i> Ms. and neighboring towns. For. Mis. Soc. by the Hon. Josiah Dwight, Esq. *	143 02	4,114 96
<i>Northampton</i> Sundry individuals, for S. I. M. \$12 of which are for the educ. of a child in the Sandwich Islands,	35 38	
Collection in the Rev. Mr. Williams's congregation, by Mr. D. S. Whitney,	42 00	
<i>Northborough,</i> Ms. Mr. Asaph Rice, for S. I. M.	10 00	
Mr. Abraham Fay, for do.	1 00	
<i>Northbridge,</i> Ms. Fem. Reading Soc. for a child to be named JOHN CRANE, from respect to their pastor,	12 00	
<i>North Bridgewater,</i> Ms. A young lady, by Mrs. M. Huntington, for Cherokee mission,	1 00	
<i>North Brookfield,</i> by the Rev. Thomas Snell, for S. I. M. remitted by Capt. Chamberlain,	13 85	
<i>Norwich,</i> N. Y. Monthly concert in the Presbyterian church, by Mr. S. T. Armstrong,	9 00	
<i>Onondaga,</i> N. Y. Dea. Forman, by Col. J. Lincklaen,	20 00	
<i>Onondaga Hollow,</i> Fem. Mis. Soc. 4 96; avails of a ring, 18 cts.	5 14	15 47
<i>Otis,</i> Ms. H. Kingsbury, for S. I. M. by H. Hudson, Esq.	2 00	
<i>Oxford,</i> Ms. Fem. Cent Soc. by Nancy Merriam, Treas.	9 00	
<i>Peacham,</i> Ver. A Soc. of Females, by the Rev. Leonard Worcester, for S. I. M.	10 00	
<i>Philadelphia.</i> Fem. Juven. Mite Soc. for PIERCE CHAMBERLAN, by R. Ralston, Esq.	30 00	60 00
<i>Pittsfield,</i> Ms. Contributed by several persons, for S. I. M. by the Rev. H. Humphrey,	10 50	
<i>Plainfield.</i> Ms. Fem. Reading and Tract Soc. for S. I. M.	7 50	
James Richards, Esq.	1 00	
<i>Plympton,</i> Ms. Branch of Heathen's Friend Soc. by Mary Dexter, Treas.	26 73	181 78
<i>Pomfret,</i> Ver. A Reading Soc. by Mrs. Dana, Treas.	2 54	
<i>Pompey,</i> N. Y. The following persons, by the Rev. Mr. Chadwick; viz.		
Daniel Tibbals, \$4; Moravia Marsh, \$50,	7 50	
Henry Wood, William Howard, \$1 each,	2 00	
Harriet Jerome, Lucretia Jerome, 50 cts. each,	1 00	
Mrs. Doolittle, 12 cts. Sarah Chadwick, Fidelia Chadwick, 50 cts. each.	1 12	
<i>Putney,</i> Ver. Monthly concert,	9 96	
Collection in the congregation of the Rev. E. D. Andrews,	5 04	
<i>Richmond,</i> Ms. Children of a school, by Rev. E. W. Dwight,	44	
<i>Rindge,</i> N. H. The Rev. Dr. Payson, for Charles Payson, 2d payment,	12 00	
Ladies' Soc. for ed. hea. children, by Dr. Payson,	16 00	77 14
Eliza Brown,	1 00	
Dea. E. Blake, for S. I. M.	1 00	
<i>Rochester,</i> Ms. Heathen's Friend Soc. by Hope Haskell, Treas.	11 28	
From Collection at the meeting of the Soc. July 4th,	11 24	154 54
A mite box kept by Elisha Ruggles, Esq.	3 00	
The monthly concert,	1 48	17 58
A mite box kept by E. Haskell,	3 00	3 80
<i>Rockingham (County,)</i> N. H. Char. Soc. by J. Burley Hill, Treas. viz.		
for For. Missions,	20 00	
—for educ. Indian youth in America,	20 00—40 00	293 31
<i>Rockville,</i> Mary. (Montgomery Co.) Fem. Soc. by the Rev. J. T. Russell,		
for the School fund,	14 00	
<i>Romney,</i> N. H. Fem. Cent Soc. by Mr. S. T. Armstrong,	4 66	
<i>Royalton,</i> Ver. Collection, by Mr. C. Southworth, towards educ. a child in Mr. Bardwell's family, Bombay,	6 50	

* This sum from Northampton, &c. was collected from the following sources; viz.

<i>Belchertown,</i> Ms. A contribution, by the Rev. E. Porter,	\$26 00
<i>Hadley,</i> (upper mills.) Fem. Char. Soc. by the Rev. John Woodbridge,	9 17
<i>Northampton.</i> Collected by Miss A. Clark, for the For. Mis. School,	14 25
An unknown female friend, enclosed in a note signed "Cornelia," for the For. Mis. School,	\$20
—for For. Missions,	10
—for the mission at Brainerd,	15
—for the mission at Elliot,	15—60 00
A friend, for the Am. Aborigines,	1 00
<i>Norwich,</i> Ms. A lady, by the Rev. Mr. Woodbridge,	1 10
<i>Sunderland,</i> Ms. Annual subscribers, by N. Smith, Esq.	31 60

<i>Roxbury, N. H.</i> Juven. Soc. for ed. hea. children in North America, by Alvan Holman, Treas.	6 12	
<i>Roxbury, Ms.</i> "Mites" from a family, for the S. I. M. by Mr. S. T. Armstrong,	5 00	
from do. by do.	1 00	4 00
<i>Rutland, Ver.</i> (W. parish.) Fem. Cent Soc. for the school at Cornwall,	15 00	
A collection from individuals, for S. I. M.	7 26	
<i>Do</i> — (E. parish.) Several individuals, for S. I. M.	11 00	
The Rev. Heman Ball, D. D.	5 00	
<i>Saco, Me.</i> Olive Sewall and M.ilda Sewall, for S. I. M.	2 00	
<i>Salem, Ms.</i> The monthly concert of the Tabernacle, Branch, and South churches, three collections, for S. I. M. by the Rev. Dr. Worcester,	53 05	
Mr. John B. Lawrence, for a child in Ceylon, 3d ann. payment,	12 00	
From the same, for a Printing Press, for the S. I. M.	125 00	
Collec. at the Tabernacle chh. after a sermon by the Rev. Mr. Cornelius,	88 55	
Capt. G. K. Smith, for S. I. M. 5; a female friend, for do. \$4,	9 00	
Another female friend, for S. I. M. 2; for the mission to Judea, \$2,	4 00	
<i>Salem, N. Y.</i> A person unknown, by Mr. C. Southworth,	1 00	
<i>Salem, Con.</i> Fem. Benev. Soc. by Col. Charles Sherman, for S. I. M.	10 00	
Children in a school, for do.	1 32	
<i>Salisbury, Con.</i> Collection in the church, by Lot Norton, Esq.	19 52	
The Gentlemen's Associa for ed. hea. chil. by Dea. Milo Lee,	21 00	111 00
Ladies, by the Rev. Joseph Harvey, for S. I. M.	2 50	
<i>Sandwich, N. H.</i> A fem. friend of missions, by the Rev. Mr. Holt,	1 01	
<i>Sandwich, Ms.</i> A fem. friend of missions, by Mr. S. T. Armstrong,	2 00	
<i>Savannah, Geo.</i> Mrs. Cowper, for the Cherokee sch. by Mr. S. C. Schenk,	10 00	
<i>Sheldon, Ver.</i> Sally Cooper, by H. Janes, Esq.	10 00	
<i>Shrewsbury, Ms.</i> The monthly concert, for S. I. M.	7 25	
An individual, by Mr. S. T. Armstrong,	5 00	
<i>Somers, Con.</i> Fem. Cent Soc. by Mrs. H. Strong, Treas.	21 50	121 35
<i>Southbridge, Ms.</i> Fem. Char. Soc. by the Rev. Jason Park, for S. I. M.	23 50	
Jerusha Morse, for do.	1 00	
<i>South-Hadley, Ms.</i> A contribution for S. I. M. by D. Stebbins, Esq.	19 00	
<i>Spencer, Ms.</i> Individuals, by Mr. Stephen Crosby, for S. I. M.	7 00	
<i>Spencertown, N. Y.</i> Fem. Char. Soc. for a child to be educ. at Tillipally, and named DAVID BRAINERD, by the Hon. Josiah Dwight,	12 00	
Sophia T. Niles, for S. I. M. by do.	5 00	
<i>Springfield, Ms.</i> Dr. Amos Skeele,	1 00	
Collection at a prayer meeting, held on the occasion of parting with the missionaries,	10 50	
<i>Swanton, Ver.</i> Fem. Char. Soc. by Martha Winters, Treas.	5 50	12 50
<i>Tewksbury, Ms.</i> Heathen's Friend Soc. for JACOB COGGIN, 2d payment, by Harriet Livermore, Sec'y and Treas.	12 00	
Children in Miss Spaulding's school, for ed. hea. children,	50	
<i>Thomaston, Me.</i> A mother, a thank offering on the birth of a child, for S. I. M.	5 00	
<i>Tirenton, R. Isl.</i> The monthly concert, by the Rev. Ebenezer Coleman,	6 41	
<i>Taunton, Con.</i> From the chh. by the Rev. Mr. Mills, for the S. I. M.	26 72	
<i>Trenton, N. Jer.</i> A friend to missions, enclosed to Mr. S. T. Armstrong,	10 00	
<i>Troy, N. Y.</i> Enclosed in a letter to Col. Charles Sherman, for S. I. M.	5 00	
<i>Trumbull, Con.</i> Fem. Associa by the Rev. Mr. Taylor,	10 62	
<i>Turingham, Ms.</i> Children in a school, for S. I. M.	1 25	
<i>Utica, N. Y.</i> Several ladies, for a hea. child to be named BETHUEL DODD; by Mr. S. T. Armstrong,	18 00	
Mrs. Clark's school, for ed. hea. children, by the Rev. S. C. Aikin,	2 94	
A collection, for S. I. M. by Mrs. Loomis,	43 00	
<i>Vermont.</i> A little boy, for S. I. M.	20	
<i>Washington, Con.</i> Individuals, for S. I. M. by the Rev. Stephen Mason,	20 00	
<i>Waterford, Pen.</i> The monthly concert, by the Rev. Gideon Judd,	12 29	
<i>Weathersfield, Ver.</i> Fem. Cent Soc. for ed. hea. chil. in America, by Mrs. L. Folles, Treas.	8 68	70 68
Mr. John Haskell, by Dea. N. Coolidge,	1 00	
<i>Weathersfield, Con.</i> Fem. Cent Soc. by Elizabeth Williams, Treas. for S. I. M.	10 00	50 00
Mrs. P. Williams, for do.	5 00	
<i>Westborough, Ms.</i> Collections in the monthly concert from the beginning of the year, by the Rev. E. Rockwood,	20 00	
Contribution in the Rev. Mr. Rockwood's society, for the S. I. M.	36 76	
From do. "a small balance,"	94	
<i>Westbrook and Gorham, Me.</i> The Fem. Cent Soc. by Mrs. Codman, Treas.	23 25	143 10
<i>Western, Ms.</i> Fem. Char. Soc. by Mrs. M. C. Gaylord, for S. I. M.	23 32	47 32
Two ladies, by do.	2 50	
Charity box kept in a monthly prayer meeting of females,	2 62	

Mr. Joel Bliss, for S. I. M.	1 00	Total.
Westfield, Ms. A Soc. of ladies, for the S. I. M. by the Rev. I. Knapp,	6 36	24 86
The monthly concert, by Dea. John H. Stow,	25 00	38 00
Westhampton, Ms. Ladies, for a child to be ed. in Ceylon, and named		
ENOCH HALE,	12 00	
Westminster, Ms. A missionary box, for For. Missions,	2 00	
Williamsburg, Ms. Fem. Assoc. for HENRY LORD, 3d ann. payment, by		
Lydia Graves, Treas.	30 00	90 00
Williamstown, Ms. The Rev. President Moore,	15 00	
Wilmington, Ms. Mrs. S. J. for the mission to Jerusalem, by the Rev. F.		
Reynolds,	5 00	
Wilmington, Del. Fem. Harmony Soc. by Mrs. A. M. Macmullen,	12 00	42 00
Children in a Sabbath school, belonging to the 2d Presbyterian chh. for		
ed. a child at Brainerd, to be named ELIPHALET WHEELER GILBERT,		
from respect to their pastor,	24 00	
Winchester, Con. Individuals, by the Rev. Frederic Marsh, for the S. I. M.	1 25	
Winchester, Vir. Mr. Lewis Hoff, by Col. C. Sherman,	30 00	
Windsor, Ver. (E. parish.) Fem. Cent Soc. by Naomi Mills, Treas. for		
Indian youth,	42 38	128 61
Thankful Chapin, (W. parish.) by Dea. Coolidge,	50	
A young female friend to missions, for Indian youth,	25	
Josiah Hawley, jun. for the mission to Jerusalem,	1 00	
A small balance, for S. I. M.	50	
Woodbury, Con. (N. parish.) Fem. Char. Soc. by the Rev. Mr. Brownell,		
for S. I. M.	11 00	
Woodstock, Ver. The Hon. Charles Marsh, for the ed. of a child in Rev.		
D. Poor's family, Ceylon,	30 00	
Individuals, by the Rev. W. Chapin, for the S. I. M.	33 75	
Worcester, Ms. "Friends to the cause of missions," enclosed in a letter; viz.		
—for the mission to Jerusalem,	12 00	
—for S. I. M.	5 50—17 50	
Worcester County, Ms. Relig. Char. Soc. by the Rev. Joseph Goffe, Treas.	144 00	1,189 73
Worthington, Ms. Ladies, for the S. I. M. by D. Stebbins, Esq.	1 38	

The residence of the persons presenting the following donations is unknown.

Sept. 27. From C. C. a missionary,	1 00
23. An individual, for S. I. M.	1 00
Oct. 1. Another individual, for do.	1 50
2. Dropped into the box, for do.	50
4. An unknown female, by H. Hudson, Esq. for S. I. M.	3 00
A friend of missions, by do. for S. I. M.	1 00
Dropped into the box,	37
11. From William Gregg and Samuel Barrett, by Mr. J. D. F. for S. I. M.	1 00
12. Avails of a patch of potatoes, devoted to missionary purposes, by a	
poor tenant,	3 63
Dropped into the box,	18
13. From a lady, for S. I. M.	4 00
From a box,	57
14. Individuals, by the Rev. Dr. Beecher, for For. Mis.	2 00
An individual, by the Rev. Joseph Harvey, remitted by Honoree,	1 00
From J. L. by Mr. S. T. Armstrong, for S. I. M.	5 00
An individual, by Capt. John Pearson, for do.	1 00
15. A friend, for do.	50
A lady, for S. I. M. by the Hon. William Reed,	5 00
16. Dropped into the box; by Mr. S. T. Armstrong, for S. I. M.	2 15
From D. F. by S. T. A. for do.	5 00
A box kept by M. on his counter,	2 25
Benj. Southwick, a part of his pension, for ed. hea. children, in the E.	2 00
18. A female friend, for S. I. M.	4 00
Another, do. for mission to Judea, 2; for S. I. M. \$2,	4 00
20. An individual, by Mr. W. P. Kendrick,	1 00
23. Unknown persons, by Capt. Chamberlain,	4 00
	55 65

The Amount of the preceding donations is \$5,852 69: but a part of the donations from Cazenovia, N. Y. viz. \$143 80, was received in April last, and credited to the Board, at that time. The list of these first donations from that place was left unpublished at the request of the donors. The sum actually received, therefore, from Sept. 16, to Oct. 23d, is \$5,708 89.

LIFE OF OBOOKIAH.

In the preceding list of donations is a legacy of \$500 from the late Col. Williams, of Greenwich, Mass. to aid in the objects of the Foreign Mission School, and the education of

Indian youth. A few days before he made his will, this gentleman had been reading the *Life of Obookiah*; and it was in consequence of the interest excited by that little book, that the legacy was inserted in his will.

There have already been many instances, doubtless, in which donations have been prompted by the same cause. We were recently informed of a gentleman, who had been opposed to missions; but who, on perusing the simple story of this interesting young man, came with tears in his eyes and presented a ten dollar bill for the aid of missionary operations.

MISSION TO THE SANDWICH ISLANDS.

ORDINATION OF THE MISSIONARIES.

THE American Board of Commissioners for Foreign Missions having for some time contemplated sending a mission to the Sandwich Islands; and the Prudential Committee having accepted the offers, made by persons duly qualified for the various departments of the work, and having made other arrangements for the embarkation of the mission; Wednesday, the 29th of September, was fixed upon as the time for the ordination of the missionaries. The North Consociation of Litchfield County, Con. had been previously requested, by the Prudential Committee, to attend to this solemn service; a service, on which that highly respectable and venerable body entered with great cordiality and Christian feeling. The Consociation met at Goshen, on the 28th; the Rev. DAVID L. PERRY, Moderator, the Rev. JAMES BEACH, Scribe, and JOHN TALLMADGE, Esq. Assistant Scribe. The Hon. JOHN TREADWELL, President of the Board of Foreign Missions, the members of the Prudential Committee, and the numerous clergy present, were invited to sit with the Consociation.

The Prudential Committee offered for examination, preparatory to ordination, Mr. HIRAM BINGHAM, a graduate of Middlebury College, and Mr. ASA THURSTON, a graduate of Yale College, both of whom had spent the last three years in theological studies at Andover. After the proper testimonials of their literary and theological attainments, and of their church-membership, the candidates were examined in respect to their doctrinal and experimental knowledge of divine truth, and their reasons and motives for offering to engage in the missionary work. The examination was principally conducted by the Rev. Mr. GILLETT, in behalf of the council. At the close, the Consociation voted unanimously, to proceed to ordination on the ensuing day; and assigned the various services of the interesting occasion.

On Wednesday a large concourse assembled from Goshen, the neighboring towns, and more distant parts of the country, to witness the solemn scene. Every part of the church was crowded. The Rev. Mr. MILLS of Tarringford, Con. (father of the Rev. S. J. MILLS, who fell a sacrifice to his zeal in the cause of Africa,) made the introductory prayer; the Rev. Mr. HUMPHREY, of Pittsfield, Ms. preached the sermon; the Rev. Mr. HALLOCK, of Canton, made the consecrating prayer; the Moderator delivered the charge; the Rev. Mr. PORTER, of Farmington, gave the right hand of fellowship; and the Rev. Dr. WORCESTER, Corresponding Secretary of the Board, offered the concluding prayer. Of the sermon we have spoken in another place. The prayers were eminently solemn, devotional, and impressive. The hymns were adapted to the occasion, and were sung with correctness and taste by a numerous choir. The effect of the whole was increased by the presence of most of those, who go out as assistants to the mission, and of nearly all the members of the Foreign Mission School, who had come over from Cornwall with the Rev. Mr. DAGGETT, their instructor.

No believer in Christianity could have been present, without receiving deep and sacred impressions. The enterprise, which had occasioned these solemnities, was in the highest degree benevolent; the truths, brought to the mind by the various services, were encouraging and sublime; and the hopes and wishes and aims, inspired by the occasion, were eminently cheering and joyous. Not an individual of the great congregation could doubt, that it was a good thing to send the Gospel to Owhyhee; that the design was approved by God our Savior; and that, however Infinite Wisdom may see fit to dispose of the present mission, the design will finally be accomplished. No one could doubt, that attempts to send the Gospel abroad exert a most powerful efficacy, in promoting religion at home. Great thanks are due to the Lord of missions, for the Christian har-

mony, fellowship, and zeal—the holy alacrity in the good work—the pledges of future and continued exertions—which were brought forth as sacrifices well pleasing to God.

Nor ought we to forget the unbounded hospitality of the people, to which the great number of clergymen and others from a distance afforded opportunity; nor the liberal offerings, in money and many necessary articles for the mission, which were collected from all quarters, and brought with cheerfulness to the depository. These offerings, made, as we trust, out of love to the Savior and his cause, will not be forgotten by him.

FORMATION OF THE MISSION CHURCH, AND OTHER PREPARATIONS.

The missionaries and their assistants arrived in Boston, on the 11th and 12th of October, to prepare for embarkation. It was expected they would sail on the 16th; but various hindrances detained the vessel a week longer. This time was not found too long for the various preparations. It was spent by the different members of the mission, in Christian intercourse with friends of the missionary cause;—in uniting themselves together as a Christian Church, and forming a common family;—in receiving the public and private instructions and counsels of the Prudential Committee;—in taking leave of friends;—in providing many things for their own comfort, and for the advancement of their settlement, among an uncivilized people; and in the various public and more select meetings for religious worship.

On Friday, the 15th, the mission-church was formed, consisting of seventeen members; viz. the two missionaries, and the five assistants, with their wives, and three natives of the Sandwich Islands; all of whom had previously belonged to other churches, and were in regular church standing. The covenant and articles of faith were drawn up with great care and solemnity; the religious services were performed in the Vestry of Park Street Church, by the Rev. Dr. MORSE, the Rev. Dr. WORCESTER, and the Rev. Mr. DWIGHT; the articles and covenant were assented to and subscribed by the members, in the presence of many Christian friends; and the whole scene, with its many associations, was more interesting than can well be conceived.

In the evening, Mr. BINGHAM preached, from 2 Tim. iii, 16, 17; particularly from the words, *that the man of God may be thoroughly furnished unto all good works*. The doctrine which the preacher deduced from the text and urged upon his hearers, was, "that the great design of the Bible is to promote benevolent action." After sermon, the *Instructions of the Prudential Committee* were delivered to the various members of the mission. As these instructions have been published, we need not describe them here. They were heard with deep interest, and, so far as we know, universally approved by the Christian community. Mr. THURSTON opened the services of the evening with prayer.

On Saturday morning, at 10 o'clock, Park Street Church was again crowded, and an address was delivered, in behalf of the mission, by Mr. THURSTON; in which he bade farewell to the personal friends of himself and his associates, to the friends of missions, and to his native land. HOPPOO then ascended the pulpit, and made an extemporaneous address to the audience. His manner was grave, dignified, and highly becoming the house of God; his observations indicated good sense and piety; and his delivery was free from any embarrassment, except what arose from his want of readiness in the use of our language. At the close of his remarks, he begged permission to address, in his native language, five Sandwich Islanders, who had recently arrived in this country, and who were about to receive some advantages of education. He spoke to them with great fluency; and urged upon them, (as he afterwards explained himself in private,) a good use of the religious advantages, which they might enjoy in this Christian land. The choir of Park Street Church, at the request of the missionaries, joined them in singing an anthem, which begins thus; "*Head of the Church triumphant!*" and which was performed in a very superior style. The introductory prayer to these services was offered by Mr. BINGHAM, and the concluding prayer by Mr. FISK, one of the missionaries to Palestine.

At the request of the newly formed mission church, the sacrament of the Lord's supper was administered at the close of religious worship, on Sabbath afternoon. The Rev. Dr. WORCESTER presided at this solemn ordinance and led in the services; and was assisted by the Rev. Messrs. JENKS, SABINE, DWIGHT, and

BINGHAM, and the Rev. Professor PORTER. The number of communicants was probably 600; and the multitude of spectators was very great. The occasion was one of the most interesting and solemn, which can ever exist in this world. The impression which it made on many minds will not soon be erased.

EMBARKATION OF THE MISSIONARIES.

On Saturday the 23d. the mission family, with a great number of friends, acquaintances and strangers, assembled on the Long Wharf, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn, which commences with "*Blest be the tie that binds;*" a fervent and affectionate prayer was offered by the Rev. Dr. WORCESTER; a closing address was made by HOPPOO; and Messrs. BINGHAM and THURSTON, assisted by an intimate Christian friend, sung with perfect composure, "*When shall we all meet again?*"—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen oared barge, politely offered by the commanding officer of the Independence 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily conveyed on board the brig Thaddeus. They were accompanied by the Committee, and other particular friends. In a short time, the vessel weighed anchor and dropped into the lower harbor; and the next day, the wind and tide favoring, put to sea. To the favor and protection of that God, *who maketh the clouds his chariot and walketh upon the wings of the wind*, this little band is devoutly commended by many prayers.

Besides the Missionaries, Messrs. BINGHAM and THURSTON, the following persons go out as assistants; viz. Mr. DANIEL CHAMBERLAIN, *Agriculturalist*, Brookfield, Mass. Dr. THOMAS HOLMAN, *Physician*, Cooperstown, N. Y. Mr. SAMUEL WHITNEY, *Mechanic and Schoolmaster*, Branford, Con. Mr. SAMUEL RUGGLES, *Catechist and Schoolmaster*, Brookfield, Con. Mr. ELISHA LOOMIS, *Printer and Schoolmaster*, Middlesex, N. Y. All the above-named persons are married, and take their wives with them. Mr. Chamberlain has five children, three sons and two daughters, the eldest child aged 13. The following Sandwich Islanders, hopeful converts to Christianity, belong to the mission as teachers; viz. JOHN HONOOREE, Native of Owhyhee. THOMAS HOPPOO, Native of Owhyhee. WILLIAM TENNOOE, Native of Atooi. GEORGE TAMOREE,—son of Tamoree, king of Atooi and Oaeeheow, two of the Sandwich Islands,—who has been educated with the other Native Youths, at the Foreign Mission School, returns with the Mission to his Father.

REPORT OF THE CORBAN SOCIETY.

THE Directors of the Corban Society, in presenting their Annual Report, are gratified in being able to state, that, notwithstanding the numerous and increasing calls for charity, which have invited and received the patronage of the Christian community, the resources of this Society have not been diminished. The progress of every year strengthens their conviction, that this branch of your charity is happily directed into a most useful and important channel, and while they rejoice in witnessing the success which attends other means employed to repair the waste places of Zion, they feel a persuasion that, however wide the arms of your benevolence may be extended, your interest in the prosperity of the Society will suffer no abatement; but that the zeal, which first projected its formation will be increased for its support, in proportion as its great utility becomes more manifest.

The Directors are happy to acknowledge the receipt of several valuable articles of clothing during the past year, among which are some from the following places and persons, viz. from ladies in Ashby;—from ladies at Bradford;—from sundry persons in Boston; also 500 Copies of the Rev. Dr. Porter's Sermon, preached at the Dedication of the New Chapel at Andover, from Mr. Bartlett of Newbury-port, to be sold for the benefit of the Society; and donations in cash from friends in Killingworth, Worcester, Marblehead, Templeton and Boston. And it gives them pleasure to state, that a Society, auxiliary to this, has been formed at the Theological Institution at Andover, from which \$30 have already been received.

The number of beneficiaries for the past year is 32, and the number of articles bestowed in wearing apparel is 135, which, together with \$66 75, paid in cash for mending garments, are valued at \$374 90.

The present number of subscribers is 85.